Vera Effigies Reuerendi in Christo Patris ac D. D. Bryan Duppa quondam Episcopi Wintoniensis ~ ~.

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HOLY Rules and Helps TO DEVOTION, Both in Prayer and Practice.

In Two Parts.

Written by
The right Reverend Father in *God*,
Bryan Duppa,
Late Lord Bishop of *Winton*,
In the Time of his
SEQUESTRATION.

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HOLY

Rules and Helps

TO

DEVOTION,

Both in

Prayer and Practice.

TO THE Christian READER.

THE Name and Memory of the Excellent Author of this Treatise needs not borrow or derive a Reputation from any Pen but its own. There are already many useful Pieces and Helps to Devotion set forth both by Bi-

shops and other of our Church more solid, serviceable & advantagious to true piety & the power of Godliness, then all the gifted impertinencies (to say no worse) of some Holy Pretenders: for if Noise and Clamour might pass for Inspiration, the Apostles must go for Weak Brethren,

ren and meer Novices, compared with our new Lights and Improvements. That Set Forms of Prayer are altogether necessary in publick, cannot be denied, & needs not now be represented: they are abundantly useful even for private Christians also; since it is not every one that can

pray extempore *in his Closet, and he that can, may notwithstanding be defective enough in the matter or manner of his Petitions: For though God principally respects the heart & affections of his Servants, and the Spirit helps our Infirmities with sighs and groans, yet we ought even in pri-*

private to have an awful orderly regard of the great God, to whom we addreſs our ſelves; & the holy Spirit teaches us to pray, as with ardent affections, ſo with rev'rend humble minds, & not with diſorderly confuſed or unprepared approaches, and a rude confidence, without iuſt ground or foun-

foundation: this is not to help or diminish our infirmities, but to augment them more. He that prays extempore must be one of better Faith and Principles, Life & Conversation than many are, who so familiarly pretend to it. But whatever some mens Graces may be in this particular, which

God

To the Reader.

God forbid I should seek to diminish or reproach, yet for such, who I doubt are far the greater number, as yet have not attained to so great a Perfection in this holy Duty, I cannot but Recommend these Rules & Directions, which answer the Title, and will I hope the expectation of

of those that use it, to their benefit and comfort. God grant us all that Unity of Spirit, which intitles us to the Gifts & Graces of the Spirit, that so praying with one Heart and Mind, as becometh Saints, we may have our communion in Glory among the Just hereafter.

Ben. Parry.

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But I will give my self unto Prayer.

O *Eternal Wisdom, who communicatest thy self unto thy Creatures in such measure as they are*

capable of, vouchsafe to impart to my Soul that Heavenly Gift, to be a Guide to me in all my Thoughts, my Words, my Actions; that so being taught by Thy Holy Spirit, I may so far know Thee, as to love Thee; and so far love Thee, as ever to fix my thoughts upon Thee.

Of Prayer, what it is.

THe several Properties and Excellencies of Prayer, have afforded matter enough to the Ancient Fathers, to mold as many several and diffe-

different Descriptions of it; which like many Stars cast into a Constellation, may give altogether a full and perfect Representation of it.

Gregory Nyssen defines Prayer to be the conversing or discoursing of the Soul with God, concerning her Salvation: which being done by the outward Expressions of the Voice, is called Vocal Prayer; but if by the Mind alone, Mental.

In this way of conversing with God, the Soul makes use of her Three principal Faculties, her Memory, her Understand-

ing, her Will; her Memory, to call to mind what she is to treat of; her Understanding, to weigh and to judge what she delivers; her Will, to perform this Duty feelingly and affectionately: For all these Faculties must concur in Prayer, elevating the Soul, and fixing it upon God as the highest Truth in which we are to believe the Soveraign Happiness which we are to hope for, the supreme Goodness which we are to love, and the infinite Excellence which we are to adore. So that Prayer is principally ground-

grounded on a lively Faith of such things as God hath revealed, an assured Hope of what he hath promised, and a fervent Love, which serves as the Fire to kindle this Sacrifice, and to carry the Soul upward, till it arrive at the Throne of Grace.

From hence it is, that *Damascen* describes Prayer to be an ascending of the Soul to God; being therefore compared to the sweet Perfume that ascended from the incense: But as the Incense being cast into the Fire ascends only in the more subtile and delicate part of it, which be-

ing converted into Air and Smoke, leaves behind it the groſſer and earthlier part turn'd into Aſhes. So in this aſcent the Soul leaves behind it the earthlier parts, as *Abraham* left his Servants behind him at the foot of the Mountain, while he aſcended to the top of it to ſacrifice. For this is a buſineſs that belongs to Eagles, which as they fly high, ſo in their flight they look ſtedfaſtly on the Sun. It is not for Moles, that intrench themſelves in the Earth as in their proper Element, nor yet for Birds of prey, which though they fly high,

high, yet their Eyes are ſtill caſt downward. *Surſum Corda*, was the form in ancient Liturgies; the Prieſt calling out to the People, *Lift up your hearts*, which the People as readily anſwered, *Habemus ad Dominum*.

This aſcending of the Soul by Prayer, was figured (as St. *Auſtin* conceives) by that myſterious Ladder, whoſe Foot being upon the Earth, the top of it reached unto Heaven, ſeen by *Jacob* in a Viſion, with Angels aſcending and deſcending on the Rundles of it, carrying up our Prayers to God, and bring- Gen. 28. 12.

ing down Bleſſings upon him that offers them. But becauſe this aſcent is not ordinarily by Rapture (for the Angels were not ſeen to fly up the Ladder, but to mount by degrees) we are to conſider the ſeveral Steps and Rundles we are to aſcend by.

The firſt Step is laid hold on by the Memory, which begins this ſpiritual aſcent by putting the Soul in mind to look up to the Majeſty of Him that ſtands above the Ladder; to remember, that though the place we chuſe for our Devotion be never ſo ſolitary, yet we are not alone; that God

God hears what we ſay, ſees what we do; that the whole Trinity is preſent, as viſible to the Eyes of Faith, as groſſer Objects are to the outward ſenſes: For there is God the Father, the Fountain of good Thoughts, ready to aſſiſt us with his power, and to keep us from diſtraction in our Prayers; there is God the Son, the eternal Truth, prepared to direct us by his Wiſdom, and to deliver us from Error and Deluſion; there is God the Holy Ghoſt, the Source and Spring of Divine Love, able to inflame the Will with fervent Affections,

and

and keep us from Damps of Coldneſs and Indevotion. And when we have thus put our ſelves into the preſence of God with an awful Reverence and Adoration of him as preſent, we have then mounted the firſt ſtep and degree of this Ladder.

O Heavenly Father, who heareſt the Prayers of all that ſeek Thee, Purifie the Intention of my Soul in all the Prayers I make to Thee; that I may neither ſeek nor deſire any thing, but in relation to Thee, through JESUS CHRIST, Amen.

The

THe ſecond ſtep or act of the Soul, is, To look to the directing of the Intention, to fix it entirely upon God, and take it off from all earthly things: for as the leaſt grain and atom of duſt offends the Eye, ſo this Intention admits of no Mixture, no Vanity of being ſeen or heard at your Prayers, no Curioſity of thinking to climb up by this Ladder into the Secrets of God, no ſpiritual Pride in reflecting upon your ſelf as more devout than others; for as it muſt be ſincere, ſo it muſt be hum-

humble; directed to the glory of God alone, which in this ascent of your Soul, must be always in your Eye, as the Centre in which all the Lines of Prayer must meet. But then this Intention of the supplicant must be accompanied with some Offering too: For it was Gods Command to his People, that none should come into his presence with empty hands. Being therefore come into his presence, deal generously and freely with him, offer him the thing which he most desires, even thy Heart, with all the thoughts and

affections

affections of it, to be disposed by Him, not onely during the time of prayer, but for all thy Life. For this offering of thy Heart to God, if it makes way for thy prayer, and breaks through those Clouds which thy sins have interposed between God and thee.

O Eternal God, who for all those Infinite Blessings which Thou hast bestowed on me, requirest nothing back of me but my Heart: Behold I offer up to Thee the Heart which Thou demandest: And since it is Now Thine, Fill it with

Thy Gifts, and adorn it with Thy Graces; that every beating, every Pulse of it may be a Prayer, and every Prayer being kindled by Thy Holy Spirit, may be a Sacrifice fitted for Thine Altar, through Jesus Christ.

Amen.

AFter this offering, the next step is by raising the Understanding, and the awakening of our Faith to a due consideration of that which you are about. Being therefore retired into thine Oratory, make these few Questions to thine own Soul, and

and engage thy self to an Answer: O my Soul, Wherefore art thou retired into this Place? What is thy Design? What thy Pretention? Where is thy God whom thou comest to treat with? Is He present? Doth He hear Thee? Or is He Merciful? Will He help thee? What is thy business thou art to negotiate? Is it the saving of thy Soul, or the satisfying of thine earthly desires? What words wilt thou use to move thy God to hear thee? What humble Gestures? What profound Reverence? Answer thy self briefly to

every one of these Interrogatories as thy own conscience dictates to thee: for by this discourse made with thy self, thou shalt be the better prepared to discourse with God.

But to make this preparation the more compleat, the quality of the Persons engaged in this Treaty, is necessarily to be weighed. Consider therefore first with thy self, who thou art that makest thy approaches to speak with God. That thou art but Dust and Ashes: *Abraham* himself was no more. Consider again the Motives that may drive thee

to this Duty; Thy sins many, thy strength little, thy self nothing, thy dangers great; thy case the same with the Disciples in the storm, when they cried out, *Master, save us, or else we perish:* For he that really lays these three things to heart,

1. The extream necessity that he is in.

2. The small possibility of help either from himself or any other Creature.

3. The high importance of that which he is about, that it is as much as his Soul is worth, will never dare to come coldly and

carefully to a work of that concernment.

Having thus far reflected on your own Condition, you are in the next place to raise the Prospect from your self to the Person you pray to, to consider that He is no less than God, who cloatheth Himself with Light, as with a Garment. A God Infinitely Wise, from whom nothing can be hid, infinitely powerful, to whom nothing is impossible, Infinitely Good, ready to shed, and diffuse, and impart His Goodness to His Creatures; that therefore though His Majesty

may

may terrifie thee, yet His Mercy may invite thee; especially if you consider God as He is in Christ, reconciling you unto Himself: for as the one may strike a Reverence into you, so the other will infuse a Confidence without which our weak Prayers will never have strength enough to reach the Throne of Grace.

O *My Glorious God, Thou art the Holy of Holies, but I the Impurest of Sinners; Thou art Mercy it self, I Misery, even Misery it self: What should I seek further to know either*

of Thee, or my self? Let my love of Thee make up the knowledge that is wanting: for what should Misery be in love withal, but Mercy? Or where should Mercy exerciſe it ſelf, but where there is ſo much Misery?

THE Underſtanding being awakened with theſe Conſiderations, the fourth Act of the Soul in relation to prayer, is to rouſe the Affection which is ſeated in the Will: This being ſo neceſſary an Ingredient in your prayer, that it is but a cold Offering without it. The Underſtanding may pro-

provide for you this ſpiritual Food, but it is the Will that muſt taſte, and ſwallow, and digeſt it into Nourishment; the one may make you Wiſe, but the other muſt make you Holy. The *Prophet* tells you, That the *Seraphins* in Gods preſence with two of their Wings cover their Face, and with two other their Feet, leaving onely their Breaſt open, which is the Seat of Love. When therefore you preſent your ſelves in the ſight of God, be ſure you ſo far imitate theſe *Seraphins*, that though your Eyes be vailed (you cannot look into

His

His Glory) you cannot know Him as you would, your Breſt, the Seat of your Affections, be open to receive, and emit thoſe Beams of Divine Love which onely can kindle Devotion to the Height, and unite your Soul to God by a moſt intimate Union. But alas! you will ſay, thoſe bleſſed Spirits that are in ſuch a neatneſs to God, may well be all Fire and Love, but you at ſuch a diſtance cannot find the effects of it; the VVood lies upon the Altar, but you want Fire to kindle it; all that you can do, is to ſearch in the

Aſhes

Ashes for some small spark to blow at: *But know you not* (saith *Siracides*) *how great a Fire a small spark may kindle?* The same Spirit of God that moved upon the Waters till it had produced the World, moves upon thy Heart, foments and cherisheth the least spark of the Love of God which it finds there, and makes it flame out into a fervent prayer. *David* found this by experience, where he saith of himself, *while I was thus musing, my Heart kindled within me, and I spake with my Tongue.*

The

The Devotion of the Heart (saith St. *Bernard*) is the Tongue of the Soul, without this it is silent and shut up; but actuated and heated with Love, it pours it self forth in Supplications, and Prayers, and Discourses with God; sometimes praising Him for the Infinite Blessings received from Him, sometimes praying to Him for those which we yet want. This is that conversing of the Soul with God, which *Gregory Nyssen* speaks of, as a Son conversing with his Father, or a Friend with a Friend into whose bosom he may pour forth with confi-

confidence all the secrets of his Soul, as a Favourite with his Prince, or a betrothed Virgin with her Lover. What the result of these Discourses is, what words are spoken, what secrets discovered, what delights enjoyed, may easier be felt then spoken of; When the Soul being lifted up by the Wings of Prayer, and rarified into a Flame by Love, reacheth the very Bosom of God. But though every devout Soul mounts not to this pitch, this top of the Ladder, let none be dismaied at it. For God knows whereof you are made, he sees the Bo-

dy of flesh which you bear about you, and the Plummets which it hangs upon your Soul; and therefore when you cannot rise high enough to Him, He comes down to you, for so you find in this Vision, there were descending as well as ascending Angels. We do not read that St. *Paul* was often rapt into the third Heaven: Notwithstanding his Raptures, the Angel of Satan that buffeted him, made him remember that he was still upon the Earth; for, one foot of the Compass will unavoidably be fixed there, when the other moves

moves in the Circumference of Divine Contemplation. *Jacob* himself was but at the bottom, at the foot of the Ladder, when his Soul was at the highest, and saw God at the top of it.

O Most Wise God, the Unction of whose Spirit can teach me all things, teach me the Rules I am to observe in this Heavenly Exercise of Prayer; Stir up my Memory, to remember that Thou art present; Fix my Intention upon Thee, upon Thee alone: Awake my Understanding to consider what I am about,

and who I am to speak to. But above all, inflame my Affections, that my Heart being set on fire with Thy Love, my Prayers may participate of that Fervency, and be accepted of Thee for His sake who came to send this Fire upon the Earth, even Jesus Christ my Saviour. Amen.

Of

Of the Excellencies and Fruits of Prayer, as they may be drawn out of the LORDS PRAYER.

THere is no clearer Glass to see the Excellencies of *Prayer* in, than that very Prayer which our Savior thought fit to teach His Disciples. Where the first entrance presents you with that Unvaluable Priviledge to call God your Father;

that therefore you come not to treat with Him as a Slave with his Master, or a Vassal with his Prince, but as a Son with your Father; God infusing into you by Prayer that Spirit of Adoption by which you cry to Him, *Abba Father*. This being (saith St. *Chrysostom*) the highest Excellency of the Creature to treat familiarly as a Son with his Creator. A Dignity that raiseth us poor Worms of the Earth to a kind of Equality with the Angels themselves; for though in Nature they are above us, yet this Duty makes us equal: for *Quid*

potest

poteſt invenire ſanctius iis qui cum Deo commercium habent, ſaith the ſame Father; What can be more Holy than he who is admitted to treat familiarly with God? *Moſes* by talking with God had ſuch a brightneſs ſhed upon his face, that they who looked upon him were dazled withall: For if they who have the Ear of Princes, as Favourites, having freedom of acceſs, and opportunity at all times of preſenting their Petitions, cannot want the ſplendor of worldly things, which conſequently will follow them, much leſs can the

Beams of an higher Glory be wanting unto them, who live as if they were always in the presence of God, talking with God by Prayer, and God with them by holy Inspirations. What can they want who are admitted to this Privacie? and it is your fault if you are not: for there are neither Doors, nor Locks, nor any greater Favourite to keep you out. He that gives you leave to call Him Father, cannot exclude his Son, that cries, *Father I have sinned,*

O Gra-

O Gracious Father, what thanks, what praise can we offer to Thee, for raising us to that honour of entring into thy presence as Sons, and conversing with Thee on the Earth, with the same Freedom as the Angels do in Heaven! O Grant us the Grace so to make advantages of so Divine a Privilege, that our sins may never make us forfeit it, but rather by a devout & humble use of it, acquire to our selves daily new degrees of Thy Favour, till Thou hast brought us Thy unworthy Sons to that Incorruptible Inheritance which can

nei-

neither have Increaſe nor End. Amen.

THe ſecond Excellencie of Prayer, is, That it is a means by which the Name of God is Hallowed, both by us and in us: We pray that His Name may be ſanctified, and we ſanctifie His Name by praying ſo; Our Tongues, but much more our Lives, being made Inſtruments to Glorifie Him, God is Glorified by our believing in Him, by our knowing Him, by our Adoring Him, and in Prayer we do all this; By Prayer we bring to light thole

those Graces and Gifts of God which He hath hid for us in His Eternal Predestination, as we may see in that Prayer of Christ to His Eternal Father: *And now, O Father, Glorifie Thou Me with Thy own Self, with the Glory which I had with Thee before the World was:* From whence the School infers, That Prayer is the principal means ordered by Providence for the execution of what God hath decreed on our behalf. God had decreed the Incarnation of His Son for the saving of the World; He had promised, and could not vary from

John 17.5.

from it: Yet this kept not *Moses* from his Petition, *Send Him whom Thou wilt send*; nor the Prophet from praying, *O that Thou wouldest bow the Heavens, and come down!* The Father had decreed to give His Son being Incarnate the Nations for His Inheritance, but the execution of this Decree was to be by Prayer; the Son of God Himself was to pray for it: for, *Postula & Dabo*; *Ask of Me, and I will give them Thee.* If therefore the Decree of your Predestination be yet dark to you, and you would willingly know whether

Pfal. 2. 8.

your

your Name be written in the Book of Life, there is no way of obtaining this, but humble Prayer: Do but pray fervently, that God would glorifie Himself in thee, by making thee a Veſſel for His Honour, and thou ſhalt find ſo much Vertue in this Prayer as ſhall quiet thy thoughts, and take away thy ſcruples.

O Moſt Glorious God, Glorifie Thy unworthy Servant with that Gift of Prayer by which I may be enabled to glorifie Thee, that ſo I being ſanctified by Thee, Thou mayeſt be ſan-

tified in me by those Gifts and Graces which in all Eternity Thou didst decree to give me, through Jesus Christ.

Amen.

THe next Dignity of Prayer is, that it is the effectual means of enstating the Kingdom of God in us, not onely the Kingdom of Grace, in this world, which in the Apostles Character, is Righteousness, and Peace, and Joy in the Holy Ghost; but the Kingdom of Glory in the next, to which Prayer not only gives us the Title but puts us in a kind of

of Poſſeſion, by affording us a taſt at leaſt, and an earneſt of that Glory. The firſt time that we find it written that our Saviour Prayed, we find in the very next words, three paſſages of Wonder, whereof the firſt was that the Heavens were opened, the next that the Holy Ghoſt deſcended on him as a Dove, the third, that there was a Voice that came from Heaven which ſaid, *Thou art my Beloved Son, in Thee I am well pleaſed.* And wherefore this, but to ſhew us the Admirable effects of Prayer; firſt, that it is the Key to Luke 3. 21, 22.

open Heaven to us, next that it hath that attractive power as to draw down the Spirit of God upon us; and laſtly, that it puts us into the quality of Sons, and of ſuch Sons in whom He is well pleaſed. After this, when He *went up into a Mountain to pray*; what followed upon this? The Evangeliſt tells us, That *as He was praying, His Face did ſhine as the Sun, and His Garment was white as the Light: So white* (ſaith St. *Mark*) *that no Fuller on Earth could white them.* And though it is not ſaid that this Transfiguration of our Saviour,

Luke 9. 28.

Matth. 17. 2.

Mark 9. 3.

Saviour, was absolutely and fully the Kingdom of Heaven come down to Him, yet we find there was so much of the Glory of it, as *Peter* in his amazement took to be Heaven, and desired to fix his Tabernacle there, and to go no higher. You see here the strange effects of Prayer, it draws down one Kingdom to you, and lifts you up to another. It bows down to you the Kingdom of Grace, and draws you up to the Kingdom of Glory.

Mark 9. 5.

O God my Soveraign King, who hast taught me to pray for the coming of Thy Kingdom, set up the Throne of Thy Grace in my Heart, and so Rule and Govern all my Affections, that there may not be left a rebellious thought against Thee: and when the time of my Transmigration comes, change Thy Kingdom of Grace into Thy Kingdom of Glory; and from Obeying Thee in this Life, lift up my Soul to Reign with Thee in the Life to come.

Amen.

The

THe fourth Excellency of Prayer goes hand in hand with the former: for where Gods Kingdom comes, there must be a perfect submission to His Will, which cannot be more effectually done than by the means of that Homage which we do to God in prayer. For by prayer we not only obtain, but exercise that Obedience which is better than Sacrifice; we strip and divest our selves of our own Will, and give our selves entirely up to the Will of God, whom we pray unto. And from

hence it is, that the Fathers ſay of fervent prayer, that it makes us live in the Fleſh as if we were out of it, that it diſ-intangles and unlooſeth the Soul from the Ties and Fetters of the Body, and equals us unto the Angels: for as they ſtand in the preſence of God ready to execute His Commands, without either Delay or Wearineſs, ſo Prayer puts us into the like poſture with thoſe Angels, and quickens us unto the Obedience of doing the Will of God in Earth as it is done in Heaven.

But that you may not think

think that all the Treaſure and Riches of Prayer are onely in things Inviſible, there is a fifth Excellency in Prayer, in that it procures for us our Daily Bread, which as it hath reference to our Body in ſuch things as concerns our Nouriſhment, ſo it reacheth beſides to the ſpiritual Refection of our Souls: For by prayer (ſaith St. *Bernard*) we are ſtored with three ſorts of Bread; the Bread of Truth for the Underſtanding, the Bread of Divine Love and Charity for the Will, and in the laſt place that groſſer and more earthly

earthly Bread fitted for the sustaining of our weaker Nature. These be the three Loaves which Christ in his Parable encourageth us to ask for, and never to give over our importunity till we obtain them; for obtain them we shall, and our prayers if fervent cannot be denied.

Imagine therefore (saith *Climacus*) that you saw Prayer as a Queen seated on her Throne, calling out to you in the words of our Saviour, *Come unto me, all ye that are weary and heavy laden, and I will give you that Refreshing as shall lighten your Weight, and ease*

ease your Weariness: For without me the Burthen of the Law is heavy, but with me it is light; without me the exercise of Repentance is bitter, but with me it is sweet; without me the Cross is insupportable to be born, but with me the Crown of Thorns shall be as easie as a Crown of Roses.

Christ is the Bread of Life, but the means to make this Bread nourish you, is prayer: By prayer you receive Christ into your Memory, and ruminate upon Him in your Meditations: By prayer your Affection tastes and relisheth this Bread, and your

your love incorporates it. Whatever therefore your neceſſities are, fly to prayer: If this ſpiritual Bread be wanting, and you hunger and thirſt after it, pray and you ſhall be ſatisfied. Or if the food of your Body fails you, and Poverty lays hold on you as an armed man; Fall to your Prayers again, and be ſure that He who hears the young Ravens when they call upon him, will much more hear you, who have the Honour not only to be His Creatures, but His Sons.

Thus far the Excellencie of Prayer is in opening Heaven

Heaven to us, from whence all Bleſſings come: We are now to look upon it as the Key that ſhuts up Hell, and keeps all Evil from us, which is of three ſorts:

1. Evil of Sin.

2. Evil of Temptation, that leads to Sin.

3. Evil of Puniſhment for Sin.

Againſt theſe Three, *Prayer* is the Remedy; and firſt againſt Sin already contracted: for how came the *Publican* juſtified, but by a ſhort and humble prayer? What moved and ſoftened the Heart of the Father of the prodigal Son to ſuch a Tenderneſs?

Was it not his prayer, *Father, I have ſinned againſt Heaven, and againſt Thee?* The Debt of Ten Thouſand Talents which the Servant owed the King was no ſlight ordinary ſum, yet a few words of prayer had vertue enough to cancel that Great Debt. And becauſe there is a condition required, of pardoning the treſpaſſes done againſt us, if we look for pardon of our treſpaſſes againſt God, prayer helps you in the fulfilling of this condition too; and though your Hearts be as hard as Iron, prayer is of the nature of Fire, and is able

to

to ſoften that Iron, and melt you into that Compaſsion toward your Enemies, as to pray for them with the ſame earneſtneſs as you do for your ſelves.

But then when our paſt ſins are pardoned, where ſhall we find a Remedy againſt future Temptations? Our Saviour tells you where, when he ſaith to his Diſciples, *Watch and Pray, that ye enter not into temptation.* If the fire of Luſt begin to kindle in your Hearts, prayer can extinguiſh that fire. Or if a whole Sea of worldly Afflictions breaks in upon you, prayer can ſet a Bank

to that Sea. If you are compaſſed about with Enemies, Temptations on all ſides, and are ready to be ſwallowed up by them, Remember that *Moſes* Prayer prevailed more againſt *Amaleck*, than *Joſhuah*'s Arms.

And then again in the cloſe, as Prayer hath the nature of a Charm, to keep Temptations from you, ſo when by Humane Weakneſs and the Arts of the Tempter, you are led into them, Prayer is as the Thread to bring you out of this Labyrinth: or when you have unwarily taken in the poiſon of ſin,

prayer

prayer is the Antidote against the venom of it, it doth not only remove the guilt, but the evil of punishment which is due to it, whether it be in this Life, or in the next. And of this *David* was very sensible, when he cries out in a kind of Extasie of Thankfulness, *Blessed be God which hath not cast out my Prayer, nor turned His Mercy from me*: Intimating by this, (as St. *Austin* understands the words) that there is a kind of Contract or Bargain made between Prayer on Mans part, and Mercy on Gods, that where Prayer led the way, Mercy

Psa. 66. 13.

ſhould alwayes follow.

O Father of Mercies, Give me that Gift of Prayer, by the means of which Thou doſt uſe to diſpence thoſe Mercies, Suffer me never to be weary of Praying, leſt that make Thee weary of Forgiving. For this I am ſure of, that if I ceaſe not to pray, Thou canſt not ceaſe to have Mercy: for becauſe Thou art Good, Thou wilt always deliver me from Evil; Not for mine, but for Thine own Goodneſs ſake. Amen.

By

BY this which hath bin said, may be inferred the Neceſſity of Prayer, both in reſpect of your Spiritual Life, which it preſerves, and in regard of Spiritual Enemies which otherwiſe would deſtroy you: For as the Body without the Soul is dead, loathſome, and over-ſpred with Worms; So fares it with the Soul (ſaith *Chryſoſtom*) that doth not uſe to pray, and conſequently hath no ſpiritual Life in it. For as ſoon as the breath of prayer fails, the Soul putrifies, and the Worm of Conſcience gnaws upon Matth. 17.

it. *Daniel* therefore chose
Dan.6. rather to hazard his Life,
than to omit his exercise
of Prayer thrice a day, as
being willing that his Bo-
dy should suffer, rather
than his Soul. Would
you know further how
precious Prayer is, devout
Men will tell you, That
PRAYER pierceth the
Clouds, reacheth the Hea-
vens, rejoyceth the An-
gels, appeaseth God, ob-
tains whatever it sues for.

O *Grace of Graces, Ho-*
ly and Heavenly
PRAYER, what shall I say
of thee, either to expres
thy Excellency, or the Ne-
cessity

ceſſity my Soul hath of thine Help, I am the Fountain of all Miſery, and thou art to me the Source and Spring of Mercy: With thee I live, without thee I die: with thee I am able to do all things, without thee I can do nothing.

O *Divine Spirit! whoſe Gift alone it is to know how to ſpeak to Thee, Give me the Spirit of Wiſdom, by which I may ſanctifie Thy Name; the Spirit of Underſtanding, by whoſe Light I may ſee the ſecrets of Thy Kingdom; the Spirit of Counſel, which may guide me to do Thy Will on Earth,*

as

as it is done in Heaven; the Spirit of Knowledge, to discover and to ask what is Necessary either for Body or for Soul; the Spirit of Charity, to move me to pardon my Enemies, as I desire Thou shouldst pardon me; the Spirit of Fear, to avoid all Occasions and Approaches to Sin; and the Spirit of Might and Courage, to overcome all Evil.

Amen.

Of

Of the Impediments and Enemies of Prayer.

HAving considered the Glorious Fruits, and Admirable Efficacy of Prayer, we are to look about, and to discover what Enemies we are like to meet with, to oppose and hinder us in the exercise of this Heavenly Duty: For Prayer is in its own nature a kind of Wrestling and Striving for a Victory, which presupposeth an opposition: And

And rather than it shall be wanting, God Himself will enter into the Lists, as he did with *Jacob*, in that famous Wrestling, where to shew the Power of Prayer, He that was Invincible was content to be overcome by him who had no other Weapon but Tears and Prayer. When therefore you find your selves afflicted, make use of our Saviours Parable, Arise though it be at midnight, repair speedily to the Gates of your true Friend, God Himself, (for you have no Friend like Him) though you find the Doors shut, and your

Gen. 32 24.

Hos. 12 4.

Luke 11. 5.

Friend

Friend asleep, begin your Battery, and give not over knocking with importunate cries and prayers, till He open to you; as *Jacob* would not let the Angel go, till He had Blessed him.

O *Omnipotent and Invisible* GOD, *who letteſt Thy Self down to my weakneſs, and giveſt me ſtrength to wreſtle with Thee for a Bleſſing, ſtrengthen my Prayer to that height, that when Thou ſeemeſt moſt to ſet Thy ſelf againſt me, I may prevail with Thee, as* Jacob *did: for my overcoming Thee, is*

but the effect of Thy over-coming Thy ſelf in me; ſ that the Glory of the Victo-ry which I get over Thee, will be entirely Thine. Wreſtle on therefore, O my Soul, give not over thy hold, take no Anſwer that brings not a Bleſſing with it: For it is Thy God who ſtrengthens Thee; and thorow Him thou ſhalt at laſt be more than Conquerour. Amen.

AS Prayer therefore is a Wreſtling with God, we look not upon this oppoſition as an Hindrance, but as an Advantage to Devotion. The true Enemies of Prayer exer-

exercise a more dangerous Hostility, where the Van is led by those Damned Spirits, who being fallen from Heaven themselves, endeavour the more enviously to obstruct the ways that may lead us thither; and because nothing conduceth more to this than Prayer, they order all their Temptations to this End chiefly, either to divert us from it, or to disturb us in it: If they tempt us to excess in Meats & Drinks, their aim is not onely to make us guilty of Intemperance, but by it to render us the more unfit for prayer: Or if they prompt

us to Anger and Impatience, their Design terminates not in that sin, but rather makes use of it to a further End, that the Mind being thus disquieted, may not be able easily to compose and settle it self to Prayer. For the effecting this, they make daily use of the Humours of the Body, the Distempers of the Mind, the Weakness and Weariness of the Flesh, the Injuries and Oppressions of the Time, the Cares and Distractions of the World; Of these they make their Engines to assault us, and weave their Nets to entangle

gle us. And as St. *Bernard* obſerved by his own experience they are never more earneſt to diſturb us, than when they ſee us moſt earneſt in this Duty. As it was ſaid therefore of the Chriſtians, That that Religion could not but be very Good which *Nero* perſecuted, ſo we may very well conceive of Prayer, that it muſt needs be ſome divine and heavenly thing which the Devil with all his Engines ſo violently oppoſeth. And the truth is, he hath ſo much the more reaſon to ſet himſelf againſt it, for nothing is more deſtructive, nothing

more terrible to him, than a Soul armed with prayer; for he trembles at the sight of it, saith St. *Chrysostom*. When St. *Paul* therefore, having first shewn us what Enemies we were to deal with, that we were to wrestle with Principalities, with Powers, with the Rulers of the Darkness of this World, with spiritual Wickedness in high Places; when (I say) after this fearful Muster-Roll, he adviseth us to arm our
Eph 6. 12. selves with the whole Armour of God, with the Brest-plate of Righteousness, the Shield of Faith, the Helmet of Salvation,

the

the Sword of the Spirit; he adds in the last place, *Praying always, with all manner of Prayer and Supplication in the Spirit*; as if all the rest were nothing without Prayer. And this the Apostles themselves found to be true, who being not able to cure the Lunatick, and to drive the evil Spirit out of him, our Saviour shewed them wherein they failed, by telling them, That *this kind is not cast out but by Prayer and Fasting*. For though they might have so much Faith as to remove Mountains, yet without Prayer that Faith could not re-

18.

Matth. 17. 16.

21.

move the Devil. For this onely is that perfume whose smoke will make him fly as far as did that Unclean Spirit whom *Tobias* his perfume did drive away.

Tob. 8. 3.

But there is an Hostility more dangerous than this, because being more Inward and Domestick, it makes the Heart the Seat of the War, and oppoſeth Prayer in the proper place and bed of the conception of it, which the Devil immediately & directly cannot do. Of theſe inward and Intestine Enemies to Prayer, St. *Bernard* reckons up four kinds; For there

there are our past sins to wound us, our present cares to distract us, our distempered passions to disorder us, and a whole swarm of loose and floating imaginations to molest us. And of these Ingredients is that Cloud made up, which the Prophet *Jeremy* complains of, That God was covered with a Cloud, that our Prayer could not pass thorough to Him. For as gross vapors ascend from the earth, and being in the upper Region of the Air, condescend into Clouds, hinder us from seeing of the Sun, and enjoying the heat and

Lam. 3. 44.

and ſplendor of it: So (ſaith St. *Gregory*) out of our earthly Hearts ariſe thoſe ſeveral Vapours which being joyned and caſt into a Cloud, beats back our Prayers, and intercepts the Beams of the Sun of Righteouſneſs from ſhining on us. St. *Auſtin* likens a Soul in this Condition to a Man that is unhappily married; for as he having ſpent the day in managing his affairs abroad, trembles at the very thought of coming Home at Night, being ſure to meet with nothing but Bitterneſs and Diſquiet there: So the troubled

Sinner

Sinner being haunted with these ill Guests, entertains his thoughts contentedly enough with objects abroad, but trembles to call them home, and fix them upon prayer. But there is no Remedy, home we must come, and sweeten as well as we can the Discontents we find there: Though the Mind be clouded and troubled, this must not make us cast aside our prayers, but cry out the more earnestly, as *David* did, *Save me, O God, from the great Waters that are come even into my Soul; Deliver me from mine Enemies, for they are too mighty*

ty for me: Cast out these Temptations that come about me like Bees, quiet my Thoughts, compose my Mind, so that I may not fear to look Home, or find that to be a Torment to me, which was made to be my Comfort.

But to consider these Enemies of Prayer apart, We shall find in the first Rank of them our unrepented sins: When our Conscience stands up against us, and cries out to us, First make peace with me, or else never think to make peace with God: For He accepts of no unclean, no unwashed

Sacri-

Sacrifice; And if repentance usher not in, Prayer will never find admittance. Holy *David* deeply apprehended the Consequence of this: *If* (saith he) *I incline my Heart unto Wickedness, God will not hear me*: For what an impudence were it to expect pardon for those sins which I am yet so far pleased with, as I am not resolved to leave; or to look for mercy, when that Lust is not yet cool'd with which I have offended. *Bring therefore no more vain Oblations, your Incense is an Abomination to Me*, saith God to that People of His, Isa. 1. 13.

who honoured Him with their lips, when their hearts were far from Him: *Your*
14. *appointed Feasts My Soul hates, they are a trouble to Me, I am weary to bear them: When you spread*
15. *forth your Hands, I will hide Mine Eyes from you, yea, though you make many Prayers, I will not hear.* Would you know why? The very next words will satisfie you: *Your Hands are full of Blood*; you have not washed them in the Waters of Repentance, you are yet in your sins, therefore you are not heard.

But

But what is to be done then in this case? God tells you by His Prophet, *Wash you, make you clean, put away your Evil Doings from before Mine Eyes, cease to do evil*: And when you have done this, *Come*, saith the Lord, *and let us reason together*: As if He should say, You are now qualified for a Conference with God, your Prayers will be seasonable; and for your sins which hitherto have hindered you, do but confess and resolve to leave them, *Though they be as Scarlet, they shall be as White as Snow; though they be Red like Crimson,* 16. 18.

they shall be white as wool.

The Enemies of Devotion in the second Rank are our Passions, which though they are not in their own nature sins, yet quickly slide into them, and being prone to be irregular, are like cross Winds to hinder us, unless we can allay and temper them. For unmortified Passions at the time of Prayer, are like loud Musick at a Meeting of Friends, which suffers them not to hear one the other. When God appear'd in the flaming Bush to *Moses*, on purpose to be seen by him, yet He would

would not suffer Him to make any near approach to Him, till he had put off his Shoes, which signifies something more than is in the Letter, and relates rather to the Heart than to the Feet. As if He should say to thee, *Here I am, even I thy God; but come not near Me till thou hast put off thine Earthly Affections, till thou hast devested thy self of whatsoever is displeasing in My sight; if not, take heed: No Man can see Me, and live*: That is, saith St. *Gregory*, None can see Me spiritually, that lives carnally. Exod. 33. 20.

It was an high expres-

sion of him who was so great an Admirer of *Euripides*, that he was wont to say, *That if he were sure there were any sense in Death, he could be content to die, onely that he might see Euripides*: But then to see God, who would not mortifie himself? Say therefore with that earnestness as St. *Austin* did, *Moriar ut te videam.*

O *Thou Fountain of Life, make me die that I may see Thee! Mortifie me, that I may enjoy Thee! strangle me, take away my breath, that I may speak to Thee! But then again,*

again, Videam te, ut Moriar; *Let me in some measure see Thee first, that I may value Thee, that I may be content to die, to the end I may see Thee further: for if I know not at all how to contemplate Thee, I shall as little know how to mortifie my Affections so as to fit my self for Prayer.*

THe third assault that is made upon the Soul is by the Cares of this Life, which like so many Thorns are ready to choak the Seeds of Grace as soon as they are sowen. For overmuch solicitude and anxiety of Mind in

worldly things casts such
Dan. 6. an heap of Earth upon our
prayers as will not suffer
them to ascend, taking up
the Mind, and all the Fa-
culties of it, and hardly
admitting so much as a
thought of Heaven. But
as they say of Thorns, That
they may do well in a
Hedge, but ill in a Gar-
den; so is it with these
Cares, which being kept
within their Bounds and
Measures hurt not the
Soul, but if we admit
them among our Prayers,
they corrupt the very na-
ture of them, and turn
them into sin. When thou
art therefore setling thy
self

self to thy Devotions, imagine that thou hearest thy Saviour calling to thee as he did to *Martha*, Why art thou so careful? Why are thou troubled about many things? One thing is onely needful, The saving of thy Soul: Since therefore thou art come to treat about it, dismiss whatsoever may disturb thee, lay aside thy Cares as *Mary* did; place thy self at My Feet, hear Me in My Word, that I may hear thee in thy prayer. Luke 10. 41.

O Gracious Jesu, I am come at this time to humble my self at Thy Feet, and

and to beg Mercy for my Soul, which ought to be dearer to me than a thousand Worlds. O suffer not the any Worldly Cares to divert or hinder me; Root out the Bed of Thorns, and sow Holy Thoughts instead of them. Let me not be like Martha, *troubled about many things, but fix me upon that One Thing Needful which I am come about, that so having chosen the better part, it may never be taken from me.*

Amen.

BUt the Conflict is not yet done; when these former Enemies are overcome,

come, there may be a swarm left of busie, vain, impertinent Thoughts, of which we may complain as *David* did, that they have compassed us about like Bees: For the Imagination being naturally unquiet and tumultuous, interposeth it self many times without asking leave of us, casting Thoughts in our way, and forcing the Understanding to reflect upon them. And these she either fetcheth from Objects without, from something that we have either seen, or heard, or done; or if it fail of new supplies from thence,

it

it presently busies it self within, in forming of various Images, Figures and Forms, which like so many Atoms casting themselves into several Schemes trouble and vex the Soul in the midst of her Devotions; not unlike the Birds which would have hindered *Abraham* in his Sacrifice; And happy it were if we could as easily chase away these thoughts from us, as *Abraham* drove away those Birds: But their pertinacy is such, that when you drive them out of one Form, they assume another; and are so importunately troublesome,

Gen. 15. 11.

as makes many think it a thing impossible to be freed from them. *Cassianus* confesseth of Himself, that he was brought very near to a despairing of it, till opening himself to a devout Man of more Experience (himself being then but young) he was wrought off by this similitude: Should you ask, (saith he) one that could neither swim himself, nor ever saw others swim, whether he thought it possible that the heavy Body of a Man could spread it self upon the water without sinking, would not he answer peremptorily

rily, That it was not poſ-
ſible ? But let the ſame
Man ſee once with wha
eaſe the Swimmer keep
his Head above the Wate
would he not as ſudden
change his Mind upon th
ſight of this Experimen
and apply himſelf to pra
ctiſe it ? You ſay it is im-
poſſible, but you do no
try whether it be ſo or no
For either Holy Men ha
deceived us, or ſome
them by the Grace of G
aſsiſting them, have attai
ed ſuch a degree of pow
over themſelves, as t
Matth. 8. 9. Centurion in the Goſp
had over his Souldier
they could have given t

La

Law not only to their outward Senſes, as *Job* did to his Eyes, that they ſhould not ſo much as look on Vanity; but to their more inward Faculties, they could command their Appetite to love or hate, their Rational Faculty to meditate, their Imaginative to think on this, or not to think on that: For the ſame St. *Paul*, who humbled himſelf ſo low as to ſay that of himſelf he could do nothing, could ſay too without arrogance, That he could do all things, but then it was in Chriſt that ſtrengthened him; All things in Chriſt,

Nothing of himself. The Centurion whom we spake of, that had his Souldiers so absolutely at his Command, confesseth ingenuously that he himself exercised his Authority under another. For in all powers subbordinate, the way to be obeyed, is to obey; nor can these Imaginations be possibly subdued to Reason, till Reason be subdued to Faith. Submit thy self therefore to God, O my Soul, and there will follow a glorious Victory. But you must strive for it: for this unruly swarm of thoughts hurt none but those

those that yield to them. When they buz about thee like Flies in a hot day, drown their noise with the louder cry of thy prayers. And as Spiders cannot easily weave their Nets in a high Wind, so neither shall whole Armies of vain Imaginations be able to ensnare thee, as long as thy earnest Prayers like a vehement wind shall blow against them.

O Most Mighty God, who seest my Weather-beaten Soul tost and driven by vain and various Imaginations, like a torn Bark by contrary Winds,

and not suffered to sail on in a straight Course towards Thee; send Thy Holy Spirit to calm this Tempest, and to lay these Winds, that they may no longer hinder me in my way to Heaven, or disturb me in my Prayers; which are then most acceptable to Thee, when they flow from an Undivided and Untroubled Mind.

Of

Of Preparation to Prayer, and the Helps that conduce to it.

THough Prayer may well be Reckoned amongst those Gifts which are not of Earthly Race, but rather immediate Emanations from the Father of Lights; yet this doth not exclude the Preparing and Disposing our selves for the receiving this Gift from Heaven, according to that Counsel of the Son of *Si-*

Ecclus. 18. 22. *rach, Before thou prayest prepare thy self, and be not as one that tempts the Lord.* For what is it to tempt God, but to come into his presence with less regard than you would into the presence of some Earthly Prince? What is it to tempt him, but to try experiments with him, whether he will hear you upon any terms, tho you neither prepare your self, nor order the manner, nor dispose the matter which you petition for. But be not deceived, Heaven is not gained at so cheap a rate: *Qualem te paraveris Deo* (saith St. *Barnard*) *talis appa-*

apparebit tibi Deus, If you slight God so far as to come careleſly into his preſence without conſideration of what you come about, beſure he will ſlight you as much, and regard your Prayers as little. *David*, who was a great Maſter in this Heavenly Art of Prayer, tells us, that God hears the deſires of the humble, he hearkens to the preparation of the Heart; He hears your deſires before they are molded and formed into prayers, and he liſtens to the very preparations of thoſe deſires, he cheriſheth them, he goes along with them, Lam. 3. 44.

them, he leaves them not till you can say as that divine Prophet did, *My Heart is ready, O God, my Heart is ready.* For as the Knife must be sharpened before you cut with it, and the Lute tuned before you begin the Musick, so there is something to be done, some tuning of the Heart required, before your prayers can yield that Musick which God listens after. It is an excellent Rule which *Eusebius Emisserus* gives, *Quantum Tu apposueris ad Diligentiam tantum Deus addit ad Gratiam*: The more care you take in fitting

thing your self to your Devotions, the more Grace he gives. *Elias* was to prepare the Sacrifice, though the Fire was to come from Heaven which did consume it. To come therefore unprepared before him, is an Argument (say the Fathers) that we do not esteem God, we do not set such a Rate upon him as we ought to do: For if the Virgins, before they were brought into the presence of *Ahasuerus*, were to be purified first with sweet Oyls and Odours, what an impudence were it for a foul unwashed Soul to press into the presence

1 Kings 18.

Esther 2.12.

ſence of God Himſelf.

But then if you would know more punctually wherein this Preparation conſiſts, your Spiritual Guide will tell you; there are ſome Rules more remote, ſome more immediate; of the remote, the main is a Watchfulneſs over the whole Courſe of your Life; for if the Devil order his Temptations with a Deſign in chief to blaſt and corrupt your Prayers, your care muſt be the greater to Countermine him in this deſign, and to live ſo (as far as humane frailty will give way) as not to be at any time

time unqualified, or unfit to pray. To compass this, there will be a need first of Temperance in Diet, for the Body once heavy with Excess and Surfeits, hangs Plummets on the Noblest Part, and weighs the Soul down with it. This being done, there will be use of setting a guard upon your Senses, and stopping the Avennues so far as nothing may from without be admitted to divert you, as *Elias* is observed to have wrapt his face in a Mantle when he prepared himself to speak with God. To this must be added the frequent reading of Books,

1 Kings 19.13.

especially the Book of PSALMS, where the Spirit of Devotion breathes with such a vigor as is able to kindle a fire in the coldest Breast, to stir up and excite the drowsiest Soul, which being thus awaked and heated, may be more easily prepared to break forth in fervent Prayer.

But then if we come to the more immediate Dispositions and Qualifications of Prayer, we shall be pointed to them by our Saviour, who gives the main Rule of private prayer, *When thou prayest, enter into thy Closet, and when thou hast shut the Door, pray*

Matth. 6,6.

o thy Father which is in se-
ret: Wherein you are
ot onely directed to the
lace of Prayer, you are
o chuſe a place private
nd retired; but further,
s the Fathers obſerve)
ou are put in mind of a
ore inner Retirement, the
loſet of your Breaſt, for
here you muſt enter too,
nd ſhut that Door by
ome ſettled Reſolution to
dmit no thoughts that
ay diſturb you; for o-
herwiſe there may be
oiſe and Tumult in that
nward Cloſet, when there
Quiet and Silence in the
ther. But then this is not
ll; but as the Place muſt

be secret, the Door shut, so the Room must be furnished: For as our Saviour would not eat the Passover in an unfurnished Room, but sent *Peter* and *John* first to prepare it, so there is a Furniture necessary for this little Chappel of ours, The Heart. There must be Faith to Prepare the Materials, and there must be Love to Kindle the Sacrifice. But then after all this, Remember that there is no Preparative more effectual to Prayer, than Prayer it self. For as the Sun in its approaches to us, is ushered in by its own Beams, & be-

Mark 14. 15.

gins

gins the dawning; so in our approaches to God, Prayer must make way for prayer. For though the severe Judges of the *Areopage* would admit of no Civilities of Preface to be used by them that pleaded before them, yet God deals not so harshly with us, when we plead before him, but is content to let Himself down to be wrought upon by the Rhetorick of a Devout Soul. This *David* knew well, who so frequently makes use of it: Sometimes with all lowliness suing for admittance, *O let my Prayer enter into Thy presence, Let* Psa. 88. 1.

141.2. it be set forth in Thy sight as the Incense; Let the lifting up of mine Hands be as an Evening Sacrifice.

28.2. Hear the Voice of my humble Petitions, when I cry unto Thee, when I hold up my Hands towards the Mercy Seat of Thy Holy Temple. Sometimes after a more passionate way: How long wilt Thou forget me, O Lord? For ever? How long wilt Thou hide Thy Face from me? How long shall I seek Counsel in my Soul, and be so vexed in my Heart? Hear me, O God, make haste to hear me. Think no scorn of me: for if Thou makest as if Thou

13.1,2.

28.1.

hearest

heareſt not, I ſhall become like them that go down into the Pit. With theſe, or ſuch as theſe, the Devout Soul ſummons God to a parley, pleads for admittance, opens the Windows of Heaven, qualifies her ſelf to receive Grace, and works God to a Readineſs in giving it.

O *Moſt Gracious God, who hearkeneſt to the Preparations of the Heart that prays to Thee, aſſiſt me in the very firſt Motions and Approaches of my Devotion; and ſo Order the Beginnings of*

my Prayers, as they may go on, and never end, till they are Accepted of Thee.

Amen.

Of

Of the Reverence and Adoration that is to be used in Prayer.

AMong all the Duties that relate to Prayer, Whether of Preparation to it, or of Deportment in it, there is none of more Prime Concernment than to consider that when we pray, we do place or set our selves in the immediate presence of God, whose Eyes, though they are at all times over us,

us, yet then we must imagine them more particularly and earnestly fixed upon us. And as from this Consideration flows all the Care and Solicitude of fitting our selves by the former Preparatives, so besides it suggests to us with what Reverence we should present our selves before so infinite a Majesty; not onely because God expects it from us, (though this were enough to oblige: *For if I am your Father, where is Mine Honour? If I am your Master, where is My Fear?* the Words of Him that looks for Reverence) but

Mal. 1. 6.

but because our Prayers are then onely effectual, when they are presented with Acts of Adoration: for so saith *Siracides*, *The Prayer of him that humbleth himself goes thorough the Clouds, and ceaseth not till it come near, and will not depart till the Most High have respect thereunto*: Nor doth the Son of God Himself disdain to be a President to us in this, whose Prayers upon the Cross being offered with strong Cries and Tears, were heard (as St. *Paul* saith) *Propter Reverentiam*; importing, as *Aquinas* observes, not so much

Ecclus. 35.17.

Heb. 5. 7.

much the Reverence due to his own Person, but rather the Reverence which he did in his own Person to God the Father. But because the Reverence which was done there, was onely the Act of his Mind, (for his Body being then Nail'd unto the Cross, was not in a capacity of performing outward Adoration) he gave us before that Pattern in the Garden, where St. *Luke* saith that *he kneeled*, St. *Matthew* that *he fell on his Face*, when he prayed.

Luke 22. 41.
Matth. 26. 39.

Having shewn this of the Son of God Incarnate, of Whom it is said, *Let*

Heb. 1. 6.

all the Angels of God worship Him: it were much to descend to tell you of the four Beasts, or the twenty four Elders that fell down and worshipped Him that liveth for ever and ever: But then if this lowly Reverence was done by them who were in such nearness to God, when they offered up to Him the Prayers of the Saints, what posture can be low enough for us Miserable Men, whose Prayers those are, and who in comparison of those heavenly Spirits are viler than the Worms we tread upon? Rev. 5. 8, 14.

That Adoration there-

fore is necessary, none will deny: that either know the Excellency of God, or their own Baseness. But because this may be done either by the Mind alone, or by the Body alone, or by both conjoyned, which makes the compleat Adoration, let us inform ourselves, first, what the inward Act of it is: for, as our Saviour taught the Woman of *Samaria*, God who is Himself a Spirit, must be worshipped in Spirit; for the most profound inward Reverence, if not accompanied with this, is but a Body without a Soul, a Pharisaical

John 4. 24.

Ceremony, or an Adoration of Complement, of which God sadly complains, when He saith of his people, That *they drew near to Him with their lips, but their Heart was far from Him.* Isa. 29. 13. The inward Adoration therefore is the humbling of our Spirit to God, in regard of the Excellency that is in Him, submitting our very Soul, with all the Powers and Faculties of it, to His Divine Disposal, as being the necessary Homage of the Creature, due to the Greatness and Majesty of the Creator. Matth. 15. 8. The Exercise of this Adoration

consists in several Acts, partly of the Understanding, partly of the Will: For first there is an Act of Reverence required Before you begin your Devotions in an humble Recognition of your Unworthiness, of which the Patriarch *Abraham* hath left you so excellent a Pattern, when being about to beseech God that He would spare *Sodom*, he doth not onely acknowledge himself to be Dust and Ashes, but upon every return of speaking to God in that Cause, he doth it with that Fear and Reverence as to ask leave, and to deprecate his Anger be-

Gen. 18 27, 30.

fore

fore he spake: *O let not the Lord be angry, and I will speak.*

I Confess, O Lord, it is an excess of Boldness in me, that I so poor a worm, so Vile, so Contemptible a Creature, should presume to speak to Thee. Yet be not angry with me for this, for it is not because I value my self more than Abraham *did (for if he were but dust and ashes, what am I?) but because I dare not undervalue thy Mercy, that I make my humble Approaches to Thee. Behold, I am nothing in mine own Eyes, O let me be something in*

Thine; and disdain me not when I speak unto Thee, for Christ his sake. Amen.

THis humble Recognition being made of your own Vileness, there is a second Way of Spiritual Adoration, when the Soul humbled by this Reflex upon it self, changeth the Object, and raiseth a further Reverence by the consideration of the Excellencies and several Perfections that are in God, sometimes crying out in such Ejaculations as these: *O most Excellent God, I Adore Thee for Thine Infinite Wisdom; I Revi-*

Reverence Thee for Thine Incomprehensible Goodness, I Glorifie Thee for Thine Immense Charity. Sometimes again by a profound silence, making a tacit Acknowledgement that all that can be said by thee is nothing. For not briefly the Tongues of Men, but of Angels must fail in the expression of His Glory.

Besides, there is a Reverence to be used to God in the Stile or Titles which you give to Him; and these you may vary according to the Variety of the Matter of your Petitions, wherein the Psalms of *David* are admirable, and af-

ford you no less than forty several Ways of Compellation of Him; some relating to His Power, as when he calls Him by the Name of *The King of Heaven, The King of Glory, The God of my Strength, The God that doth Wonders*, (the very stile striking a kind of Fear and Reverence into the Soul.) Others again relating to His Goodness; *My Saviour, My God, My Might, My Hope, My Refuge in the time of Trouble*: which though they run in a Stile of Confidence, yet are not without Reverence too: But then (as *Gerson* observes) the Stile

that

that is best fitted for all persons on all occasions to use, is the compellation of *Father*, which our Saviour first taught His Disciples to make use of in that Excellent Prayer never to be disused, nor laid aside by us. Before the time of Grace published to the World, we do not find this Title in the Prayers of Holy Men, either Patriarchs or Prophets: But after the Son of God, by taking our Nature upon Him became our Brother, then was the boldness given to call God our Father; Given even to Sinners conditionally, that they

they use it with that Reverence as the Converted Prodigal did, who though he had the Confidence to call Him Father, yet he had the Humility withal to confess that he was not worthy to be called His Son, and therefore his Petition reached no higher than to be made one of His hired Servants.

O Most Great God, what shall I say in Thy presence, when I come to pray to Thee? By what Title shall I call Thee, or how shall I sufficiently Adore Thee? If I stile Thee a Judge, I Adore Thy Justice; if

if a Master, I Vow my Obedience; if I call Thee my Saviour, I Acknowledge Thy Mercy; whatsoever Name I use, I find Cause enough of Reverence: And since therefore I now appear before Thee, to pay the Tribute of Adoration by a thousand Titles due to Thee; Let Thy Truth direct me, and Thy Spirit guide me, that I may so Adore Thee in Spirit and Truth, as Thou requirest; and that all the inward Faculties of my Soul may be as so many fiery Tongues to set forth Thy Praise for evermore.

Amen.

But

But as in a Watch, though there must be Wheels within, yet there must be a Hand without too, or else the Inward Motion of the Wheels is useless; so though the Principal of all Spiritual Motion is within, yet the Virtue of it must have a time to work outward too, or else our Adoration is not compleat: For as the Nature of Man is not comprised singly either in Soul or Body, but in both conjoyned; so the Adoration due to God, who made both, is to flow from both: And if the Soul

Soul be Gods inward Chancel, the Body must be the Temple that includes it: *For know you not* (saith St. *Paul*) *that your Body is the Temple of the Holy Ghost that is in you*: Your own it is not, *for you are bought with a Price; therefore Glorifie God in your Body, as well as Spirit, for both are His.* We are not therefore to think the Reverence of the Body to be an Useless or an Unprofitable Ceremony: For besides this Argument of St. *Pauls* for the Necessity of it, St. *Austin* observes that this outward Adoration of the Body is

1 Cor. 6. 19, 20.

a Notable Help to the more inward Acts of the Spirit, and adds much to the Earneſtneſs and Fervour of it. For the ſtretching forth of the Hands, the bowing of the Knees, the beating of the Breſt, the proſtrating and caſting down the Body, with the like Geſtures of Humiliation, are not therefore uſed to diſcover to God what is within the Heart, or to move Him the more, but to move thy ſelf, and by theſe exterior Acts, as by a vigorous blowing, to continue and increaſe that Inviſible Fire of Devotion that burns within. But

then as these outward Acts are not always absolutely necessary: for you may many times be inwardly moved to pray, when outward gesture can not either easily or conveniently be used; as *Manasses* praying in his Fetters, *Ezekias* in his Bed, *Susanna* in a Throng of People; so neither can I say that any one particular Gesture of the Body in Prayer is so prescribed in Scripture, either by way of Precept or Example, as to oblige to that gesture onely. For in the Exercise of Prayer we find several postures of Holy

Men. Before the Law, Gen. 17 3. *Abraham* is said to have fallen on his Face; under Deut. 9.18. the Law, *Moses* did the like. Among the Prophets 1 Kings 18.42. *Elias* fell on the Earth, bowing his Face between 1 Kings 8.22. his Knees; *Solomon* stood before the Altar with his Hands spread forth toward Heaven; Acts 7. 60. & St. *Stephen* kneel'd when he pray'd for 20.36. his Enemies; St. *Peter*, when he raised *Dorcas*; Matth. 26.39. our Saviour himself in his Agony in the Garden, not onely kneel'd, but prostrated Himself, as hath already been mentioned.

The Acts of outward Adoration being of this di-

diverſity, St. *Auſtin*'s Rule is, that in Private Prayer (for in Publick we are to conform our ſelves to the Commands and Cuſtoms of the Church wherein we live; rather than to the Bent and Inclination of our own Wills) we are ſo to compoſe and order the outward Man, as may be of moſt advantage to the raiſing and continuing of the inward Devotion of the Mind. Of all theſe Outward Geſtures, Proſtration is the loweſt Act of Bodily Reverence that can be uſed; when the Supplicant caſting himſelf upon the Earth, acknow-

ledgeth by that Act that he doth but cast Dust to Dust, that he is more vile than the least grain of that Earth he lies upon; and this posture best becomes us in times of great Affliction, and ever to be used then lowest when our Necessities are at the highest. But though this casting down of the Body upon the Ground hath been the practice of many Devout Men, especially of those in the first Ages of Christianity, who after a more strict Way worshipped God in Deserts and solitary Places, yet because they found by experience

(as *Cassian* tells us) that the continuance of this posture long might incline to Ease, and provoke to Drousiness, they used it rather upon some short Ejaculatory Prayers, than in their larger and more continued Devotions, casting themselves often down with some short and vehement Breathings of the Soul, but rising again so suddenly, that some of them have been observed to have prostrated themselves in this manner an hundred times in the Day, and as often in the Night. But this we must leave to be imita-

ted by those whose Devotion is of an higher strain than ordinary, and which these latter times are hardly capable of.

But the more ordinary and more convenient for all persons, is Genuflection: Though we may have some Excuse not to cast our whole Body down, shall we not cast our Knees down at least? Hath God said, That *Every Knee shall bow to Him*, and shall any of us think to be dispens'd with? Our Saviour kneeled, who knew no sin; and is the posture too

Isa. 45. 23.

low

low for Us, that are nothing else but Sin? Whether Elephants have no Joints in their Knees, and therefore cannot bend them, I will not enquire: But sure the Christian, that hath not this Excuse, is a stranger Creature to be wondered at, if he become once so sparing of his Trouble, or so over-familiar with his God, as not to bend his Knees in solemn Prayer unto Him.

But then you will say, *where is there Command for this? No Gesture of the Body*

Body can be other than a Ceremony, which being in its own Nature a thing Indifferent, may either be used, or laid aside.

But first, though it be a Ceremony, every Ceremony is not of that Indifferency, especially such which the very Law of Nature dictates to all Nations in all Ages, to fall down and Kneel in the Veneration of their God, whether True or False: But then, lest this Inward Principle should apply and cast it self upon a Wrong Object, God hath expressly given

given His Precept too: *For every Knee* (saith He) *shall Bow to Me*: And what Terms can there be of higher Command than these? Isa. 45. 23.

But yet because Affirmative Precepts, though they bind always in the Habit, cannot be said always to bind in the Act, this cannot be pressed so indispensably, as that neither Sickness nor Weakness, nor any other Accident, can be a Bar to it: For where Necessity intervenes, the bended Knees of the Heart may well excuse the Body.

There

There is therefore one posture more that we find hath been used in Prayer, which though it may bear ill, being practised by the Pharisees, who, as our Saviour describes them, loved to pray standing, not onely in their Synagogues, but in the Corners of their Streets; yet this is not enough utterly to exclude it from our Devotions: For not onely the proud Pharisee, but the humble Publican stood at his Prayers, although with this Note of difference; He stood, but

Matth. 6.5.

Luke 18.13.

but it was afar off, in the lowest place of the Temple, as thinking himself Unworthy to come higher: His Body stood upright, but his Eyes were cast downward to the Earth. But not to stop either upon these particulars, or upon the Custom of the Jews in general, (for it was their Custom to pray standing) we find in the best times, the Christians had their seasons to make use of it: For besides that as between *Easter* and *Whitsunday*, (to express their Exultation for the Re-

ſurrection of their Saviour, and their Expectation of the Deſcent of the Holy Ghoſt) they were not ſeen to Kneel openly in their Publick Service of God: So many times in their Private Devotions, (eſpecially when they continued them long upon their Knees) they relieved Themſelves with that change of poſture. But to avoid all unneceſſary Scruples in caſes of this Nature, the Reſult of all is this:

1. That Adoration is an Act of Religious Worſhip, exhibited to God

God in Recognition of His Supreme Dominion.

2. That as in Man the Heart is first framed, so the Heart must be first offered as a Spiritual Sacrifice of inward Reverence.

3. That the outward Adoration by Prostration, or Kneeling, is not so much a Ceremony, as a Part or Duty in Divine Worship, not to be omitted, but either in case of Necessity, or when we find some other posture upon some occasion really to be of more Advantage to us in our Devotion.

4. That this Duty of External Reverence doth not then necessarily oblige, when the Soul being suddenly and inwardly moved to lift it self up by Prayer, the outward man is as it were surprized in some other posture, as walking, standing, sitting, or lying down; in which Case, God will rather look to the inward Motions and Raptures of the Mind, than to the outward Form and Composure of the Body.

Some other, though more minute yet useful Circumstances of Adoration, are summed up by

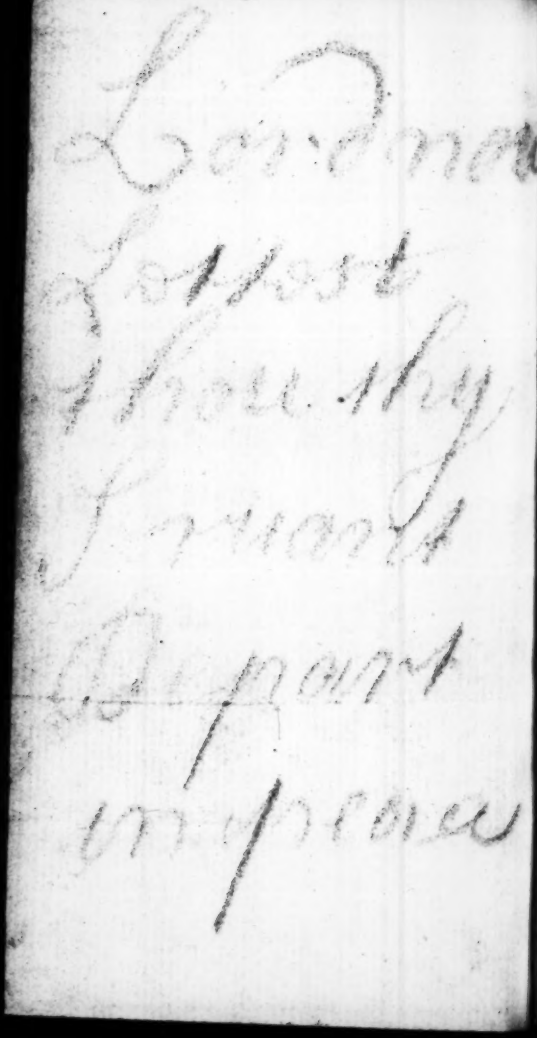
by *Bonaventure*; as the uncovering of the Head (as it relates to Men) the posture of either looking up to Heaven, with the Confidence of St. *Stephen*, or fastened down to the Earth, with the Humility of the Publican; The Hands lifted and stretched out, a Gesture which God honoured with that Famous Miracle: Thus as long as *Moses* in this manner held up his Hands, the *Israelites* prevailed; but when he let them down, his Enemies prevailed. But the Choice of these must be regulated by the for-

2 Chro. 6. 13.

Exod. 17. 11.

former Rule of St. *Austin*, and so far made use of, as they shall conduce most to every particular Mans Devotions.

FINIS.



HOLY Rules and Helps TO DEVOTION, Both in PRAYER AND PRACTICE.

BY

The right Reverend Father in *God*,

Bryan Duppa,

Late Lord Bishop of *Winton*.

The Second Part.

LONDON: Printed for *J. Collins* at the Kings Arms in *Ludgate-street*. 1673.

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Of Prayer, what it is.

PRAYER is an humble Addreſs of the Soul towards God, for whatſoever we ſtand in need

of, either in relation to this Life, or the Life to come.

Prayer is
- The lifting up of the soul,
- The pouring out of the Soul,
- A wrestling with God,
- A Sacrifice to God,
- A Succour to the Soul,
- A Scourge to the Tempter,
- A Sanctuary in troubles,
- A Remedy for Sins,
- A Key to open the Morning,
- A Lock to shut in the Evening.

Of Morning and Evening Prayer.

I.

MOrning and Evening Prayer are instead of that Morning and Evening-Sacrifice which God enjoined to be daily offered in the Temple.

II.

They are out-goings of the Morning and Evening which *David* speaks of, *The out-goings of the Morning and Evening shall praise thee.*

III.

They are to every devout Soul, like that Pillar which guided *Israel* through the wilderneſs, as a Cloud by day to ſhadow them, and as a Fire by night to comfort them.

IV.

By Morning Prayer thou openeſt the windows of thy Soul to the Sun of righteouſneſs, and by Evening Prayer thou ſhutteſt them againſt the danger of the night.

In

V.

In your Morning Devotions you are to say within your self, What shall I do this day which God hath given me? how shall I employ it? In the Evening, What have I done this day? how have I spent it?

Short Ejaculations or Occasional Prayers for the Morning.

BLessed art thou, O God, who hast sent the Day-spring from on high to visit me; who hast given my Body rest, and preserved this night my Soul in safety.

Blessed art thou, who renewest thy mercies to me every Morning, and hast given me one day more to serve thee and call upon thy Name.

Or this, *Psal.* 143. 5. 8.

Let me hear thy loving kindness, O God, betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up my soul to thee.

Or this, *Numb.* 6. 24.

The Lord God bless and preserve me, make his face to shine upon me, and be gracious

unto

unto me; that it may go well with me this day, and evermore.

A Short Prayer at Up-rising.

O Bleſſed Saviour, who haſt taught me, that the dead ſhall hear thy voice, let me no longer lie in the grave of ſloth; but raiſe me as thou didſt thy ſervant *Lazarus*, unbind my hands and feet, ſet me in ſome good way, that I may glorifie thee by ſerving thee this day with a pure mind and humble heart. *Amen.*

At your Clothing.

O My God, as I came into the world a weak, a naked, and a wretched Creature, ſo am I ſtill, if deſtitute of thy grace. Reach out therefore unto me, the unſpotted Robe of thy Sons righteouſneſs, and ſo cloath me with all the graces of thy holy Spirit, that thy Image may be daily renewed in me, and thy Name honoured by me for evermore, *Amen.*

At the waſhing of your Hands.

O My dear Saviour, who haſt opened a fountain for Sin, and for all uncleanneſs; waſh me throughly with thoſe ſaving Waters, that being purified from the ſtains of Sin, and the guilt of my natural Corruption, I may with the more confidence, draw near to thy throne of grace, and bow my ſelf before thy Mercy-ſeat. *Amen.*

Eccl. 18. 23.

Before thou prayeſt prepare thy ſelf, and be not as one that tempts the Lord.

Three Rules of Preparation.

I.

First, you are to remember when you ſettle to Prayer, you then place your ſelf in the preſence of God, whoſe eyes are upon all men, but eſpecially upon ſuch as call upon him.

II.

Secondly, the Conſideration of his Preſence is to put you in mind, with what humble Reverence both of Soul and Body, you ought to appear before ſo great a Majeſty.

Third-

III.

Thirdly, before you begin to pray, you are to reſolve within your ſelf ſeriouſly to intend the Duty you are about, that your heart may not wander, but go along with your Prayers, or if through weakneſs, it happen to ſtray, to call it back again, and to ask Pardon for it in ſome ſuch ſhort Prayer as this:

Lord ſtrengthen me and reſtrain me, and lay not this weakneſs to my charge.

A Prayer preparative.

O My dear and bleſſed Saviour, who with ſo much zeal didſt drive out thoſe who turned thy Houſe of Prayer into a den of thieves, clear at this time the Temple of my Soul from vain and ſinful thoughts, caſt out all wandring Imaginations, leave nothing behind, that may either diſturb or diſtract me in the performance of this my duty, that my Prayers may aſcend as Incenſe, and thy grace and mercy may deſcend as dew to the ſaving of my ſoul, and to the glory of thy name. *Amen.*

Mor-

Morning Prayers collected out of the Psalms.

I.

DEfend me, O GOD, under thy wings, and keep me safe this day under thy Feathers.

Give thine Angels charge over me to keep me in all my ways.

Preserve me as the apple of thine eye, hide me under the shadow of thy wings: That no evil may happen unto me, nor no plague come nigh my dwelling.

Create in me a clean heart, and renew a right ſpirit within me.

O hold thou up my goings in thy Path, that my footſteps ſlip not.

Who can tell how oft he offendeth? O cleanſe thou me from my ſecret ſins; But above all, keep me from preſumptuous ſins, leſt they get the dominion over me; ſo ſhall thy ſervant be undefiled and innocent from the great offence. *Amen.*

II.

Unto thee, O GOD, liſt I up mine eyes, O thou that

that dwelleſt in the heavens.

Yea unto the hills will I lift up mine eyes, from whence cometh my ſalvation.

For whom have I in heaven but thee, and there is none upon earth that I deſire in compariſon of thee.

Into thy hands therefore I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth.

Bleſſed art thou who haſt lightned mine eyes, that I ſleep not in death.

Who haſt delivered me from the terrors of the night, and from the evil that walketh in darkneſs.

Who haſt driven ſleep from mine eyes and ſlumber from my eye-lids.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee. *Amen.*

III.

O Lord, thou haſt ſearched me out and known me, thou ſeeſt my down-lying and uprising; Thou underſtandeſt my thoughts long before.

For thou art about my Path and about my Bed, and ſpieſt out all my ways.

Through thee have I been holden up ever ſince I was born,

born, thou art he that took me out of my mothers womb, My praiſe ſhall be always of thee.

Lead me then, O Lord, in thy righteouſneſs, and make thy way plain before my face.

Teach me to do the thing that pleaſeth thee; for thou art my God; let thy loving ſpirit lead me forth into the ways of righteouſneſs.

Shew thy ſervant the light of thy countenance, and ſave me this day for thy mercies ſake. *Amen.*

IV.

My voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my Prayer unto thee.

For thou art the thing that I long for, thou art my hope from my youth.

O be thou a place to hide me in, and compaſs me about with ſongs of deliverance.

For all the earth is full of darkneſs, and cruel habitations.

Set me up therefore upon the rock that is higher than I, and I will not fear what

what man can do unto me.

For thou alone canst deliver my soul from death, mine eyes from tears, and my feet from falling.

O satisfie me therefore with thy mercy and that soon, that I may rejoice in thee all the days of my life.

Lead me forth in thy truth and learn me, for thou art the God of my salvation; in thee shall be my hope all the day long. *Amen.*

V.

Set a watch this day, O Lord, before my mouth, and keep the door of my lips.

Turn

Turn away mine eyes, that they behold no vanity, and let not mine heart be inclined to any evil thing.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy name.

Order my steps in thy word, that no wickedness may have dominion over me.

Hide me privily by thine own presence from the provoking of all men; keep me secretly in thy Tabernacle from the strife of tongues.

For I will set thee always before

before me, thou ſhalt be on my right hand, therefore I ſhall not greatly fall.

Thou haſt been my ſuccour: Leave me not, neither forſake me, O God of my ſalvation.

But let thy merciful kindneſs be this day upon me, like as I do put my truſt in thee.

Glory be to the Father, &c. As it was in the beginning, &c. Amen.

A Thanksgiving to God for his Protection in the night.

O Most gratious GOD, whose eyes have been open over me, when mine were shut, and under the shadow of whose wings I have past this night in safety; I do with all possible thankfulness humbly acknowledg it, as thy great mercy that thou hast not taken away my soul this night (as in justice thou mightst have done) but hast given me respite, and afforded me one day more to call upon thy name.

O

O Lord, make me ashamed of my former unthankfulness, and wound my heart with the Consideration of mine own dulness, whom so many favours have not wrought unto more obedience; give me grace to consecrate the rest of my Life unto thy Service, and to redeem the time at least which I cannot recal.

And O thou who turnest the shadow of death into the light of the Morning, enable me powerfully to cast off all the works of darkness, and to keep my body and soul spotless and unblamable.

And as thou hast brought

me

me to the comforts of this day; so go along with me, I beseech thee, through all the parts and minutes of it, that in all my ways being guided by thy Counsel here, I may hereafter be received into thy glory even for the merits of thy dearest Saviour Jesus Christ. *Amen.*

At Morning Prayer.

O My dear Lord and maker from whom alone I look for blessing, continue I beseech thee to be the guide of my life; counsel me, govern me, lead me in the way that

that I should go, or else I shall wander from thee into infinite errors.

O possess then all my bodily senses, that my sinful affections may find no place. Leave me no more to my own weakness, whereof my frequent falls have given me many and sad experiments.

Restrain rather those inclinations to which my nature is chiefly prone, that their violence may never have power over me to make me swerve from thy holy will.

Let not the corruption of these evil times prevail upon me, but keep me from the flattering and the lying lips,

the profane and blaſpheming tongues; ſtop my ears, and ſhut up my heart againſt them.

Strike ſuch an awful reverence into my ſoul, that I may watch over all my actions, and carefully avoid whatever may be dangerous to my ſelf, pernicious to others, or any way diſpleaſing unto thee; that ſo living in thy fear I may die in thy favour, reſt in thy peace, and reign with thee in thy glory, world without end. *Amen.*

O My God, when I call to mind what I have done and what I have left undone, how careless I have been to please thee, how diligent to offend thee, how passionately I have been transported towards the pleasures of this life, how coldly and dully in pursuing my everlasting happiness: When I seriously consider the vanity of my affections, the folly of my thoughts, the evilness of my words, and how all the in-

fulneſs of my actions, I ſtand amazed at my ſelf, that ſuch a contemplation as this makes not my fleſh to tremble, and my heart break at the very thought of it.

For, O my Lord, if thou ſhouldeſt be extreme to mark what I have done amiſs, if thou ſhouldeſt enter into judgment with me, what would become of me, for of ſo many millions of ſins that I have committed, alas, I cannot anſwer thee one of a thouſand.

But O my Saviour, thou who haſt reveled it to me as a faithful ſaying, that thou cameſt into the world for no other

other end but to save sinners; thou who hast so solemnly sworn, thy delight is not in my death, but rather that I should live; what shall hinder thee to do that which thou delightest in, or what can hinder thee to save the soul thou camest into the world for.

O pardon and forgive then all my sins past, that nothing may hinder thee; Lay them no longer to my charge, cast them behind thee, bury them, drown them, scatter them as a mist, and as a Morning-cloud let them vanish away. And when thou hast done this, O my merciful GOD,

leave not here, but go on; Create in me a clean heart, and renew a right ſpirit within me; let me feel once the powerful effects, the ſaving operations of thy grace, in fervency of devotion towards thee, in bitterneſs of repentance for offending thee, in holy reſolutions never wilfully to ſin againſt thee more, and in perſeverance in thoſe reſolutions, till I ſhall paſs out of this valley of tears into thoſe everlaſting Joys, where no evil can approach me. *Amen.*

A Prayer against Relapses into Sin.

O My gratious GOD, the only ſtay and comfort of my ſoul, ſeeing thy will is that in all things I ſhould ſincerely ſerve thee, and I through thy grace deſire nothing more than to do the ſame. How is it, O my Lord, that I ſtill offend thee; or why fall I ſo often into my former follies?

Alas, thy Grace is not wanting to me; but my ungratiouſneſs, and the corruption of my nature, my ſlip-

peri-

perineſs, and eaſineſs to offend, my inconſtancy in my beſt reſolutions, and my forgetfulneſs of my former purpoſes is the cauſe of it.

And for this once more I humble my ſoul before thee, beſeeching thee to lay aſide thy rigor, and not to multiply thy anger according to the meaſure that I have multiplied my ſins, but rather to remember whereof I am made, that I am as a flower, a wind, a vapour that paſſeth away, nay I am vile than all this, even weak and ſinful duſt and aſhes.

And ſhou haſt viſited and conſidered me in thoſe my de-

deſpicable and wretched Principles; O then ſhew thy ſtrength in my weakneſs, thy glory in my infirmities, increaſe in me daily thy renewing grace, and ſtrengthen me againſt all future temptations, that I may never ſtart aſide again, like a broken bow, but go on from grace to grace, though it be with weak and trembling ſteps, till I ſhall appear before the God of gods in Sion. *Amen.*

A Prayer to be prepared for our last End.

O Eternal GOD, my maker, my redeemer, I adore and bless thy holy Name, that thou hast with such admirable Patience not only suffered me to live this hour, but withal hast multiplied thy daily blessings to me, even then when I by my sinful life have most unkindly and treacherously rebelled against thee.

But who knows, O merciful Lord, how soon thy abused patience may end or how

how speedily thou maist call me to a sad account for all my former days so miserably mispent?

For O how many are they on whom the Morning Sun hath shined, that shall not live to see it set? And how know I but this may be my last day too? the only day which thou, O GOD, hast left me to set my soul in order, and to prepare for that day which never shall have end.

O my dear Lord, suffer me not then to neglect this blessed season, but by an hearty repentance speedily, even this day, this instant to return

return unto thee; that how soon soever thou shalt call me to my transmigration from this Life, my Accounts may be found Audited, my Sins cancelled, and my soul acquitted by the bloud of that lamb that takes away the sins of the world.

Grant this, O my GOD, for his sake that vouchsafed to die for me, thy only Son Jesus Christ the righteous. *Amen.*

Advice

Advice concerning the Examination of the Conscience.

THE only Heaven that is afforded us upon earth, is Peace of Conscience; the only way to preserve that Peace, is to keep our selves unspotted from the world; or if we fail of this, (as who doth not in some degree?) to call our selves speedily to a strict account for it; for upon this depends not only our present Peace, but our future Happiness, according to that of our Saviour, *If you judge your selves, you shall not*

be judged. The oftner this is done, the cleaner and the quieter your Soul will be. If you make it not your daily task, yet find a time for it at leaſt once a week. But eſpecially omit it not, when you prepare your ſelf for the bleſſed Sacrament, for as the benefit of it being well managed amounts to no leſs than the ſaving of your ſoul; ſo the danger is as great on the other ſide, if you careleſly or wilfully negiect it.

S. Paul therefore is punctual, and vehement in preſſing the *Corinthians* with it, where he lays a peremptory command upon them, *Let every*

every man examin himself.

For this is no trivial ordinary Duty, no exercise on the by, but a work of high concernment, wherein the soul of a Christian seriously reflects upon it self, and the penitent sinner laying all the Actions of his life before him, arraigns, accuseth and condemneth himself.

And that this may be done with the more advantage, some hours at least, if not some day must be set apart for this examination.

Especially let the immediate preceding day be kept as the Eve to this great Feast, wherein you are to humble

A Prayer to be prepared for our last End.

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But who knows, O merciful Lord, how soon thy abused patience may end or how

how ſpeedily thou maiſt call me to a ſad account for all my former days ſo miſerably miſpent?

For O how many are they on whom the Morning Sun hath ſhined, that ſhall not live to ſee it ſet? And how know I but this may be my laſt day too? the only day which thou, O GOD, haſt left me to ſet my ſoul in order, and to prepare for that day which never ſhall have end.

O my dear Lord, ſuffer me not then to neglect this bleſſed ſeaſon, but by an hearty repentance ſpeedily, even this day, this inſtant to return

return unto thee; that how soon soever thou shalt call me to my tranſmigration from this Life, my Accounts may be found Audited, my Sins cancelled, and my ſoul acquitted by the bloud of that lamb that takes away the ſins of the world.

Grant this, O my GOD, for his ſake that vouchſafed to die for me, thy only Son Jeſus Chriſt the righteous. *Amen.*

Advice

Advice concerning the Examination of the Conſcience.

THE only Heaven that is afforded us upon earth, is Peace of Conſcience; the only way to preſerve that Peace, is to keep our ſelves unſpotted from the world; or if we fail of this, (as who doth not in ſome degree?) to call our ſelves ſpeedily to a ſtrict account for it; for upon this depends not only our preſent Peace, but our future Happineſs, according to that of our Saviour, *If you judge your ſelves, you ſhall not*

be judged. The oftner this is done, the cleaner and the quieter your Soul will be. If you make it not your daily task, yet find a time for it at leaſt once a week. But eſpecially omit it not, when you prepare your ſelf for the bleſſed Sacrament, for as the benefit of it being well managed amounts to no leſs than the ſaving of your ſoul; ſo the danger is as great on the other ſide, if you careleſly or wilfully neglect it.

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And that this may be done with the more advantage, some hours at least, if not some day must be set apart for this examination.

Especially let the immediate preceding day be kept as the Eve to this great Feast, wherein you are to humble

your ſelf by Prayer and Faſting, that you may be the better diſpoſed and qualified for the performance of this Duty.

For the carrying on this private Aſſiſe and Trial of our ſelves, devout men have propoſed many ſeveral methods, but the moſt general and approved way is to ſet before you, as the moſt clear and impartial glaſs, the Moral Law of God, with ſuch heightnings of it and deductions from it, as either our Saviour in the Goſpel hath drawn from it, or our own reaſon well informed to make uſe of.

The

The *Examination* by way of *Articles* upon the Moral Law, to every particular of which the Soul is to answer itself, whether guilty or not guilty.

The Examination upon the first Commandment.

I.

DOst thou really believe, O my soul, that there is a God, or hast thou secret touches of Atheism within thee?

II.

Hast thou doubted at any time of his Providence, or of his Power, of his Justice, Mercy or any other of his Attributes?

III.

Hast thou been willing to entertain Scruples of this Nature, and to listen to their Discourses, who turn the Reason that God hath given, as a weapon against himself.

IV.

Hast thou proudly ascribed the good that thou hast done unto thy own strength, or impu-

imputed thy sins and follies to the necessitating and inevitable Decrees of God?

V.

Dost thou think thy self obliged to obey God, as well as to believe in him, to love him as thy Father, to fear him as thy Judge, to praise him as thy Maker, with daily and most humble thanks for all his Mercies to thee? Hast thou done this, or wherein hast thou failed?

VI.

Hast thou really in thy thoughts no other Gods but him? Hast thou set up nothing

thing in competition with him, no Pride, no Pleasure, no Profit, no Self-Love, no Self-Interest of thine own?

VII.

Hast thou given credit to vain Predictions of men, to Dreams or Fortune-tellers, or gone about to know any secret things by lot?

VIII.

Hast thou in thy Prosperity forgot thy God, or in thy Adversity hast thou put thy confidence more in worldly helps than him?

The

The Examination upon the Second Commandment.

I.

DOst thou apprehend God as an infinite, incomprehensible Essence, without framing to thy self any Bodily Shape or Form of him that is invisible?

II.

Dost thou worship God in or by an image, or any other way which either he hath forbidden or not commanded?

Dost

III.

Dost thou give the worship that is due unto the Creator to any of his Creatures, either Saint or Angel? Or dost thou consider that he is a jealous God, who will have nothing lov'd, nothing honour'd by thee like himself?

IV.

Dost thou in all thy Addresses to him, either of Publick Prayer or Private, come into his presence, with reverence kneeling, and religiously bowing thy self before him, and before him alone?

The Examination upon the Third Commandment.

I.

HAst thou used vain, impertinent customary Swearing?

II.

Hast thou sworn any thing false, knowing it to be so, making the Name of God a Broker to thy Lies?

III.

Hast thou been perjur'd by violating any Publick Oath made to thy lawful Superiors, or failed in any private Engage-

Engagement which hath been in thy power to perform?

IV.

Haſt thou broken any voluntary, religious, deliberate Vow made purpoſly to God and to his Glory?

V.

How far haſt thou kept that great and ſolemn Vow which was made for thee in Baptiſm; or haſt thou ſeriouſly conſidered thy frequent and dangerous violations of it?

VI.

Haſt thou given God, upon all occaſions offered, the Honour

Honour due unto his Name, or haſt thou any ways ſpoken of him without fear or reverence?

VII.

Haſt thou abuſed either Gods Name or any of his Creatures in Curſes or bitter Execrations?

The Examination upon the Fourth Commandment.

I.

HAſt thou kept the Lords day holy, or hath it been as a common day unto thee?

II.

Haſt thou conſtantly ſanctified this day, either by being preſent at the Publick Service of the Church, or (being hindred of this) by private Prayer and reading of holy Books?

III.

Doſt thou ſhew forth thy Charity this day in works of mercy to them that ſtand in need of thee?

The Examination upon the fifth Commandment.

I.

HAst thou loved, honour'd and obey'd thy Parents, thy King and Sovereign, and all that have a lawful Authority over thee?

II.

Hast thou upon all occasions assisted them to thy power, and offered up daily Prayers to God for them?

III.

Hast thou respected thy Spiritual Guides, such as labour for thy Soul; or hast thou grieved or despised any of those whom thou art bound to honour?

The Examination upon the Sixth Commandment.

I.

DOst thou endeavour as much as in thee lies, to preserve the Lives of all Men, as bearing the same Image of thy Maker with thee.

Art

II.

Art thou a lover, a follower, a procurer of Peace among those with whom thy conversation is?

III.

Hast thou been either causlesly or sinfully angry? Hast thou born Malice, Hatred or Revenge in thine heart? Hast thou forgiven, hast thou loved thine enemy for Christs sake, who loved thee when thou wert yet his Enemy?

IV.

Hast thou compassionate bowels? Hast thou to thy

power fed and clothed them whom thou haſt known to be ready to periſh with Cold and Hunger?

V.

Haſt thou been careful of thine own life, or haſt thou any way haſtned thine own end by wilful Intemperance or Diſorder?

The Examination on the Seventh Commandment.

I.

DOſt thou conſider that thy body was made to be a Temple of the Holy Ghoſt

Ghoſt, that whoſoever therefore ſhall preſume to pollute this Temple, him ſhall God deſtroy?

II.

Haſt thou preſerved it in that purity which is required of thee, or haſt thou defiled it by Fornication, Adultery, Laſciviouſneſs or any other Uncleanneſs, of which the Apoſtle pronounceth, that they who do ſuch things ſhall not enter into the Kingdom of Heaven?

III.

Haſt thou deliberatly pleaſed thy ſelf with any foul laſcivious Thoughts or continued

nued in them, to a delight? Haſt thou conſented to them, or haſt thou rejected them?

IV.

Haſt thou been careleſs in avoiding the occaſions and approaches that lead into thoſe ſins, or haſt thou expoſed thy ſelf either unwarily or wilfully to Temptation.

V.

Haſt thou delighted in wanton Company, in unchaſt Songs or unclean Diſcourſes?

The Examination on the eighth Commandment.

I.

HAst thou taken away from others by deceit or violence that which belongs not to thee? Hast thou injured no man in his rights?

II.

Hast thou defrauded Servants of their Wages, Labourers of their Hire, or Creditors of such Debts as thou art able to satisfie?

The

III.

Haſt thou reſpected thy Spiritual Guides, ſuch as labour for thy Soul; or haſt thou grieved or deſpiſed any of thoſe whom thou art bound to honour?

The Examination upon the Sixth Commandment.

I.

DOſt thou endeavour as much as in thee lies, to preſerve the Lives of all Men, as bearing the ſame Image of thy Maker with thee.

Art

II.

Art thou a lover, a follower, a procurer of Peace among those with whom thy converſation is?

III.

Haſt thou been either cauſleſly or ſinfully angry? Haſt thou born Malice, Hatred or Revenge in thine heart? Haſt thou forgiven, haſt thou loved thine enemy for Chriſts ſake, who loved thee when thou wert yet his Enemy?

IV.

Haſt thou compaſſionate bowels? Haſt thou to thy

power fed and clothed them whom thou haſt known to be ready to periſh with Cold and Hunger?

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III.

Haſt thou deliberatly pleaſed thy ſelf with any foul laſcivious Thoughts or continued

nued in them, to a delight? Hast thou consented to them, or hast thou rejected them?

IV.

Hast thou been careless in avoiding the occasions and approaches that lead into those sins, or hast thou exposed thy self either unwarily or wilfully to Temptation.

V.

Hast thou delighted in wanton Company, in unchast Songs or unclean Discourses?

The Examination on the eighth Commandment.

I.

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II.

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The

The Examination upon the Nineth Commandment.

I.

HAst thou upon all occasions been witness to the truth, without fear or flattery?

II.

Hast thou said any thing falsly that hath been injurious to the good Name and Reputation of another? Or hast thou pleased thy self either in inventing or spreading rumors of that kind?

III.

Dost thou willingly give ear to Slanderers, and to such as go about with lies, or dost thou abhor them both in thy self and others? *The*

The Examination upon the Tenth Commandment.

I.

DOst thou rest contented in that Condition or State of Life wherein God hath placed thee, or hast thou at any time inordinately lusted after that which belongs to others?

II.

Hast thou entertained secret Covetings in thy thoughts, with any delight or complacency? Or hast thou labour'd to restrein them and quench them in their first beginnings?

When

When you have consider'd seriously, and answered your self in these particulars one by one; Sum up the Account you have made, where you find your self innocent, give the glory to God, whose Grace hath kept you from falling into those sins; but where you find your self guilty, humble your self before God in Prayer, confessing sadly the evil you have done, and imploring mercy in these or such other words as the devotion of your heart shall suggest to you.

An humble Confession after Examination.

O The God of my Soul, with all humble Reverence I appear this day before thee, not as the proud Pharisee to justifie my self, but as the poor Publican who striking his breſt durſt not lift up his eyes toward heaven, nor ſay any more than this, *Lord be merciful to me a ſinner.*

For I have ſinned, O Lord, I have ſinned; Wo is me, I cannot caſt my ſearching eyes into any corner of thy

Commandments, but I find my self miserably guilty.

But in what manner soever I have offended thee, O my merciful Lord; whether in Thought, Word or Deed, whether secretly or openly; I am now sorry for it from the very root and bottom of my heart, beseeching thee to look compassionately upon the frailty and ignorance, the wilfulness and presumption of my Life, and graciously to forgive all that I have done amiss.

For alas, I am neither able to stand thine indignation, nor present thee with any thing of mine own, but Tears and

and Prayers, to appeaſe thine anger: Be reconciled therefore to me, O God, in the bloud of thy dear Son, which was ſo freely offered up to thee as a full Ranſom for the ſins of the whole world. O require not that payment again of me, poor and a bankrupt ſinner; but for his ſake, for his abundant Satisfactions ſake, cancel the hand-writings that are againſt me; blot out all my ſins paſt, new and old, and for the time to come, let there be an everlaſting Tie between my Soul and thee, that thou maiſt be my God, and I may live and die thy Servant. *Amen.*

A Proteſtation to be made after Confeſſion.

O My great and glorious God, I who am leſs than the grain of duſt that hangs upon the balance, profeſs ſeriouſly and with the remorſe of a wounded Spirit, that I am not only ſorry but aſhamed and confounded within my ſelf, that I have ſo many ways ſinned againſt ſo good a God, ſo gratious a Father: But what is paſt I cannot recal, though thy mercy may forgive.

But for the time to come,

I

I call all thy holy Angels to witneſs, that I this day ſacrifiſe my ſelf wholly to thee, reſolving to break off from all ſinful courſes, and fully purpoſing never to offend thee more. But becauſe thou knoweſt my failings, and my weakneſs is not hid from thee, I beg of thee, O my God, to ſhew thy ſtrength in my weakneſs, and to confirm my infirm mind in this holy Reſolution. That ſo never repenting of this Repentance, nor wavering in thoſe Reſolute Purpoſes, which I have now by thy Grace ſo deliberately made, I may go on conſtantly in a

pure and holy life till in the end of my days I come to everlasting Joys, which thou hast prepared for them that love thee, through Jesus Christ my Lord. *Amen.*

A Prayer before the receiving the Holy Sacrament.

O My most blessed Saviour, who in the bowels of thy mercy towards Mankind, didst not only offer thy self a Sacrifice for the sins of the whole world, but didst institute this heavenly and holy Sacrament, as the means to convey the Benefits

fits of thy pretious Death to all such as with Humility and Repentance come unto thee: Accept, I beseech thee, this my humble Address, who here present my self a woful sinner, I confess, but such a one, who am heartily sorry for my sins and penitent for my offences.

Direct me therefore, O my GOD, in this great Action with such a reverent and awful Fear, that all the Faculties of my Soul may be attentive, rightly to apprehend, and joyfully to receive this wonderful Mystery of thy Body and Bloud.

O my Lord, I am not worthy that thou shouldst come under my roof; let thy Holy Spirit therefore before thy coming prepare and dress up a Lodging for thee in my Soul, cleansing it from the stains of Sin, and suffering nothing to abide in it, that may keep thee out; so that being wholly possest by thee, all sinful thoughts and unclean suggestions may not only presently vanish, but never find entrance more.

Grant this, O my Jesu, and so, this day, receive me into thy Favour, that I may with Joy receive thee into my Soul, and being once uni-

united with thee, thy Grace may never depart from me, that ſo thou maiſt live in me and I in thee for ever. *Amen.*

A Thankſgiving after the Receiving of the Sacrament.

O Lord, the only Spring and everlaſting Fountain of all good, who haſt this day revived and quickned my poor Soul by giving thy ſelf unto me after a wonderful way in this Bleſſed Sacrament, I praiſe and glorifie thy holy Name for this thine infinite Mercy; beſeeching thee to crown what thou haſt

haſt begun, by a continual ſupply of thy heavenly grace, that I may never forget whom or what I have received; but being purified by thy Bloud and ſtrengthned by thy Body againſt all future Temptations, I may conſtantly run through all the parts of an holy Life, to the poſſeſſion of thy glorious Kingdom, world without end. *Amen, Amen.*

Rules of Devotion to be observed toward the Evening or some time of the Afternoon.

I. THat you fail not (unless some extraordinary or unavoidable accidents hinder you) to allot some part of the Afternoon or toward the Evening for the advantage of your Soul; when freeing your self from business and company, you may retire into your Closet or private Oratory, and there direct your thoughts without disturbance upon God alone.

II. That

II. That being thus retired you constantly make it your business to read some part of the Holy Scripture, (especially in the Psalms, which if all other Books of Devotion were lost, are sufficient to supply us in that kind;) having begun there, go on to the reading of some part of the New Testament, not carelesly or in hast, as if you had a mind to have done, but so attentively, as to be able to give some account of what you have read, or to single at least some one passage or more out of it, to be laid up in your Memory, and to be made use of in the

the Practice of an holy Life.

III. That in this time of retirement, you lay all things aside, that may divert you from Holy and Heavenly thoughts, considering that you set your self in the presence of God, and that you are to give him an account of what you are doing, which that you may the better do, you may begin with this Prayer.

A Prayer upon the Entrance into your Closet.

O My great and gratious God, whose infinite Mercy it is, that I have this

minute of my life left me, I here appear in thy presence, lamenting sadly, that so much of my time is already lost either in doing ill, or doing nothing, or in doing that which hath been unprofitable and vain; O grant that I may redeem the hours that are past, and dispose of those that are to come in serving thee hereafter with a devout heart and earnest and passionate affections; draw me off more and more from the pleasures and vanities of this life, that I may the better settle my wavering and divided Soul upon thee alone; and since at this time I have here retired my self, that

that I might the more freely commune with my own heart and meditate on thine Holy Word; let thy Blessed Spirit assist me, that I may not only barely remember what I read, but digest it into the practice of an Holy Life, to the Comfort of my Soul, and the Glory of thy Name, through Jesus Christ, *Amen.*

Prayers towards Bed-time.

I.

LEt my Prayer, O Lord, be set forth in thy sight as the Incense, and let the lifting up of my hands be as an Evening Sacrifice.

For thou, O Lord, haſt granted me thy loving kindneſs in the day-time, and therefore in the night-ſeaſon I will think on thee, and make my prayer to the God of my life.

O thou that ſaidſt, Let there be Light, and there was Light, Open mine eyes, that I ſleep not in death.

Make me to commune with my own heart upon my bed, and to ſearch out all my ways.

That I may lament my ſins as thy ſervant *David* did, and cry unto thee for mercy.

Conſider and hear me, O God, and under the ſhadow of

of thy wings and let my ſoul reſt in thee. *Amen.*

II.

Bleſſed art thou, O God, who makeſt the out-goings of the Morning and Evening to praiſe thee.

Who haſt not cut off my life this day, nor ſhut me up in the grave where all things are forgotten.

I will not ſuffer therefore my eyes to ſleep nor my eye-lids to ſlumber, till I have prepared my heart for my God to reſt in.

For thou art my God from my youth, thou haſt numbred out my days and nights,

that I might ſerve thee; thou giveſt thy beloved ſleep, and makeſt them that fear thee to reſt in ſafety.

Thou deliverеſt me from the terrors of the night, and from the evil that walketh in darkneſs.

Return then unto thy reſt, O my ſoul, for God taketh care of thee. *Amen.*

III.

Lord, let me make my Prayer unto thee in an acceptable time.

Teach me to remember thee in my bed, and to think of thee when I am waking.

O thou Watchman of *Israel*, that neither ſlumbereſt nor ſleepeſt, watch over me this night.

Give thy Angels charge over me, that the ſpirits of darkneſs may not come near me.

That no evil thoughts may betray me, nor any ſad or ſinful dreams diſturb my quiet.

For into thy hands, O Lord, I commend my ſpirit, for thou haſt redeemed me.

O keep then what thou haſt redeemed, and let not thy ſervant whom thou haſt died for, periſh for ever. *Amen.*

A ſhort Prayer.

O GOD, my everlaſting keeper, bleſſed be thy name for evermore, for thou madeſt me when I was nothing, thou redeemedſt me when I was worſe than nothing; thou haſt ſo multiplied thy mercies on me through all the minutes of my life, that the Sun hath never yet roſe or ſet upon me without new Bleſſings from thee.

And as thou haſt done ſo much for me already, for which I pour out my very Soul

Soul in thankfulneſs, ſo in the ſame degree of loweſt humility I humbly beſeech thee to continue thy care of me this night, and ſo to ſhadow me under the wings of thy protection, that neither viſible nor inviſible enemies, neither ſin nor danger may approach to hurt me.

That ſo when the joyful Light of the day ſhall return again, I may riſe in ſafety with an unſpotted Soul, and a Body fitted to be the Temple of thy Holy Ghoſt, even ſo Lord Jeſu, *Amen*, *Amen*.

Is any afflicted, let him pray.

The Complaint of an afflicted Soul.

I.

BEhold, O Lord, I am as a bruiſed reed before thee, O break it not.

I am as ſmoking flax, O Lord quench it not.

Send down from on high and viſit me.

Save me out of many waters that are come into my ſoul.

For I have been left unto thee ever ſince I was born.

Thou

Thou haſt been my God even from my Mother's womb.

O go not then far from me, for trouble is near at hand, and there is none to help me.

The ſorrows of my heart are enlarged, O bring thou me out of all my troubles.

Thou haſt formerly been my ſuccour, leave me not now neither forſake me, O God of my ſalvation.

For from the ends of the earth will I call unto thee, when my heart is in heavineſs.

O forgive all the offences of thy ſervant, which have juſtly

justly brought these bitter things upon me.

Take away at last all thy displeasure, and turn away from thy wrathful indignation.

Arise and help me, and deliver me for thy mercies sake.

O God make speed to save me.

O Lord make haste to help me.

II.

IN the time of my trouble I will call upon thee, O God, in my heaviness I will cry unto thee and unto thee alone.

For

For whom have I in heaven but thee, or whom shall I desire on earth in comparison of thee?

My flesh and my heart fails me, but thou art the strength of my heart and my portion for ever.

But how long wilt thou forget me, Lord, for ever?

How long wilt thou hide away thy face from me?

How long shall I seek counsel in my soul, and my spirit be thus troubled within me?

In my prosperity I said, I shall never be moved.

But as soon as thou didst hide away thy face from

me, I was troubled.

But will the Lord absent himself for ever? Will he be no more intreated?

Hath God forgotten to be gratious, or will he shut up his loving kindness in displeasure?

Alas innumerable troubles are come upon me.

They have laid such hold upon me, that I am not able to look up.

There is no strength left in me, O my God, neither know I what to do, but mine eyes are towards thee.

I am troubled above measure; help me, O God, or else I shall sink under the burthen.

O

O consider what thou hast laid upon me; forsake me not when my strength fails me.

But in the multitude of my sorrows that are in my heart, let thy comforts be the refreshing of my soul.

O my God, the more weak I am, the more let thy strength be made shewn in my weakness.

And suffer no temptation to seize upon me, but such as thou shalt give me grace to overcome.

O Lord hear my Prayer.

And let my cry come unto thee. *Amen*, sweet Jesu, *Amen. Amen.*

The Prayer.

O My dear God and most merciful Father, who hast not only directed but encouraged me in all my troubles to call upon thee; hear, I beseech thee, the Complaints that I now make, and the Prayers which I pour forth in the anguish and bitterness of my spirit; for thou hast shewn me heavy things, O God,

And in the midst of all my prosperity hast been pleased to mingle a bitter cup for me.

What

What the troubles of my heart are, how heavy they lie upon me, how deeply they wound me, I need not labour to expreſs to thee, for all my comfort is, that nothing is hid from thee.

For not only the Bleſſings which thou haſt poured upon me through all the minutes and moments of my Life; but the Afflictions which I now groan under, come from the ſame hand to rouſe me, and awake me to a more devout and earneſt way of ſerving thee.

And ſince it is thy own work, look down with the more pity on this wounded

Soul of mine. See, O my God, how I pant and labour under the heavy ſcourge of thy diſpleaſure, a ſcourge which my own Sins have twiſted, and mine own Iniquities have drawn down upon me.

But, O my dear Father, to whom it is more eaſie to do all things, than for me to ask any thing that is good.

Thou that haſt promis'd to all them that love thee, that they ſhall not be tempted farther than they are able to bear.

Give, I beſeech thee, that meaſure of grace and patience to thy ſad and afflicted

cted Servant; that I may not only endure what thou layeſt upon me, but entirely, willingly and chearfully ſubmit my will to thine.

And O thou God of comfort and Spirit of all conſolation, be not only with me, but with all of my relations that mourn in ſecret, either for their own Sins or Sufferings, or whatſoever Bitterneſs thou ſhalt think fit to lay upon us.

O teach us all to look up to the hand from whence theſe Judgments come, to kiſs and to adore it.

And when thou haſt done ſo, let thy mercy go one ſtep farther

farther with me, and compose my troubled mind into such a calm that none of my Sufferings (whatsoever they are or may be) may either make me repine at thy Judgments or despair of thy mercies; but rather let all that is afflictive to me serve only to wean me from the world, and to draw me the nearer to thee; but because this cannot be done without thee, O thou preserver of the children of men, behold I throw my self and all that is dear to me clearly and intirely into thine arms to do with me whatsoever shall be good in thine eyes.

A.

And therefore amidſt all the unquiet thoughts, which now trouble and diſorder me; ſay unto me as thou didſt to thy Diſciples in the ſtorm, *Fear not, for it is I*, Or elſe if thou ſhalt find it better for me, that I ſhould find no calm abroad in the midſt of the various changes and chances of this world, let me find it at leaſt in my own breaſt and boſom, and poſſeſs my ſoul in patience, whatever other ſtorms thou ſhalt pleaſe to raiſe againſt me, that ſo placed under the ſhadow of thy wings, and refreſhed here with the comforts of thy Spirit, I may

long

long earneſtly for that bleſſed day, when all tears ſhall be wiped from mine eyes and all ſorrows ſhall be forgotten.

Grant this, O my God, for thy Sons ſake, who ſits at thy right hand to mediate for me. Grant it for thy Holy Spirits ſake, who pleads for me and all that love thee, with groans that cannot be expreſſed. Grant it for thy own ſake, O my God, who art never more thy ſelf, than when in the midſt of Judgment thou remembreſt Mercy. *Amen. Amen. Amen.*

FINIS.